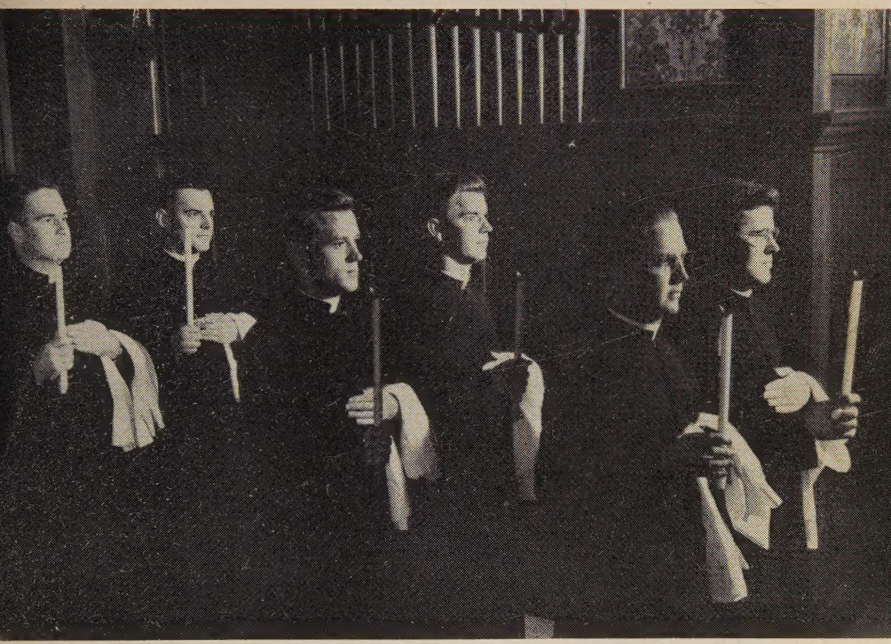
The Priest

Edited By Priests For Priests

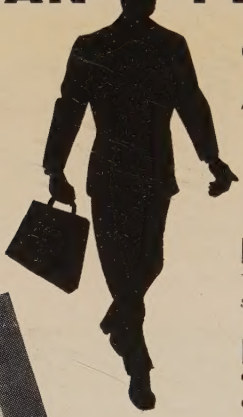


'Dominus pars hereditatis meae . . .'

September, 1957

Currente Calamo 643
Correspondence 656
'God Save the Queen'! 669
Liturgy At The Grassroots 673
The Mexican in Our Midst 679
A Teen-Age Retreat 684
An Alternate to Limbo 687
Thomas Cardinal Wolsey 692
Breviary Hints 697
Code and Cult 703
Book Reviews 714

One Source for ALL your Candle Needs

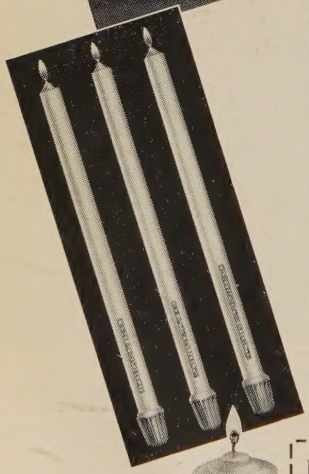


Your experienced Emkay representativ
offers you these three important benefi

✓ FIRST, he's there when you need hi
— providing faster, more economical *pe*
sonal service.

✓ SECOND, he carries a complete li
of candles and accessories . . . you deal wit
one reliable source for all your needs.

✓ THIRD, the man from Emkay stand
for quality and dependability. Every Em
kay Candle is guaranteed to burn slowly
evenly and cleanly . . . to give you mor
quality per dollar . . . to be as perfect
symbol as a Candle can be.



Emkay® Candles

MUENCH-KREUZER
Candle Co., Inc.
SYRACUSE 1, N.Y.

NEW YORK
225-5th Ave.
Room 639

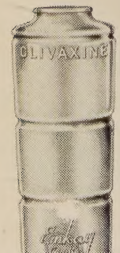
CHICAGO
4140 W. Chicago Ave.

BOSTON
73 Park Drive

NEW ORLEANS
6140 General Diaz St.

LOS ANGELES
745 E. Pico Blvd.

MAIL COUPON FOR FREE CATALOG



Purveyors to the Vatican by Appointment

Muench-Kreuzer Candle Co., Inc.
Dept. T-957 Syracuse 1, N. Y.

Please send your new, completely illustrated 28-page Catalog describing Emkay's *complete* line of Church candles and accessories.

Name .....

Address .....

A NEW BOOK

EVERY PRIEST AND SEMINARIAN SHOULD HAVE

"Recruiting and Teaching Large Inquiry Classes for Non-Catholics"

(Imprimatur granted July 9, 1957)

This new work is probably the finest work on convert making ever published because it contains successful methods used over a period of 19 years in founding large Catholic congregations in areas that were 95% Non-Catholic.

Do you want to form Inquiry Classes having 100 to 300 adults? Do you want to know how to keep these Non-Catholic people interested? Do you want concrete suggestions on just how to present each lesson? In "Recruiting and Teaching Large Inquiry Classes for Non-Catholics" you have a concrete plan for large scale convert making that has never before been published.

YOU WILL ALSO WANT

America's leading convert catechism

"The Parish Catechism"

by Father Farrell

and America's most complete series of instructions

"Instructions for Non-Catholics

by Parish Priests

United Book Service

609 EAST 89th STREET DEPT. P CHICAGO, ILLINOIS

TELEPHONE: RA 3-4994

or your Catholic book store

IN FUND RAISING . . . you can only bank on what you bank

A financial goal is essential . . . but success in reaching any goal can be measured only after subscribed amounts have become money in the bank. Hugo A. Gold Co. measures the financial success of the campaigns it conducts by funds actually collected . . . not on subscribed amounts.

Financial success is one important yardstick of a fully successful fund raising campaign. Important, too, is the enthusiasm, good will, church unity and harmony generated among parishioners. These desirable results are achieved only when all phases of the campaign are conducted in keeping with the dignity of Holy Mother Church.

We invite you to discuss any of the campaigns conducted by Hugo A. Gold Co. with the pastors or others in authority for whom we have conducted them. The records of all our campaigns are available for your information.

EXCLUSIVELY CATHOLIC

Write or telephone collect to any of our offices

WESTERN OFFICE: 1987 Macon St., Aurora, Colo. Empire 6-1716

MIDWEST OFFICE: 821 No. Karlov Ave., Chicago 51, Ill. BElmont 5-7055

WEST COAST OFFICE: 3450 Geary Blvd., San Francisco 18 SKyline 1-8600

HUGO A. Gold COMPANY

ECCLESIASTICAL FINANCIAL PLANNERS

Current Calamo

Papal Honors

THE following priests of the Archdiocese of St. Louis have been named Domestic Prelates of His Holiness:

Dreher, George; Esswein, Anthony A.; Martin, John J.; Suren, Victor T.; Westhoff, Alphonse E.

Fathers George A. Lodes, Joseph E. Michalski, and Edward T. O'Meara have been appointed Papal Chamberlains.

* * *

THE following priests of the Archdiocese of St. Paul have been named Domestic Prelates of His Holiness. Baskfield, Gerald T.; Brand, William A.; Busch, William; Cecka, James F.; Doherty, Richard W.; Durand, Arthur H.; Ettel, Joseph A.; Foley, John; Foran, James H.; Gillen, Matthias J.; Gilligan, Francis J.; Keefe, George W.; Koller, Andrew J.; McCarthy, Louis J.

Neudecker, Rudolph A.; O'Keefe, Gerald; Pioletti, Louis F.; Popelka, Cyril M.; Rowan, Owen J.; Rutkowski, Raymond A.; Ryan, George E.; Ryan, James; Ryan, Laurence F.; Schladweiler, Alphonse J.; Shanahan, Thomas J.; Siegienski, Joseph F.; Wolf, Laurence O.; Zialovsky, George J.

* * *

THE following priests of the Diocese of Cleveland have been

✓ CLEARNESS

✓ SIMPLE LANGUAGE

✓ CORRECT EMPHASIS

Father Cogan's

"A Catechism For Adults"

Written especially for Inquiry Classes and convert instruction

Price List:

10 to 99 copies	20% Disc.
100 to 999 copies	25% Disc.
1000 copies	40% Disc.
Single copies	75c ea.

Order Now:

Send ..... Copies of A Catechism For Adults

Name .....

Address .....

City..... Zone.... State.....

ACTA PUBLICATIONS
5735 UNIVERSITY AVE.
CHICAGO 37, ILLINOIS

or your local Catholic Bookstore

named Domestic Prelates of His Holiness:

Duffy, James J.; Gallagher, John A.; Hannon, Edward S.; Hoot, Charles A.; Kickel, Edward A.; Podbielski, Stanislaus B.; Thorpe, William P.; Swisler, Hilary A.

Fathers Joseph C. Feghali, Paul J. Hallinan, Thomas J. Kelly, and Michael J. Trivisonno have been appointed Papal Chamberlains.

* * *

Father Edward J. Burns of the Diocese of El Paso has been named a Domestic Prelate of His Holiness.

What the Patient Reads

A reader of OUR SUNDAY VISITOR writes as follows:

"I am enclosing some of the trash that I picked up at the Missouri Baptist Hospital here in St. Louis.

"My father, who is over eighty, is in this hospital recovering from an operation. It was his doctor's choice, not his, that brought him here.

"I am sure that our great Catholic hospitals here in St. Louis would not stoop so low as to try to convert their non-Catholic patients in such a manner.

"The one booklet 'Baptists, Roman Catholics, and Religious Freedom' is vicious and full of lies.

"The Catholics of St. Louis should be warned to stay away from this bigoted place."

The two enclosures were the

THE PRIEST SEPTEMBER, 1957 VOL. 13, NO. 9

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

THE PRIEST is published monthly by Our Sunday Visitor, Inc., at Huntington, Indiana. Printed in U. S. A. Entered as second-class matter December 20, 1944, at the Post Office at Huntington, Indiana, under the act of March 3, 1879.

Subscription Prices:

To members of Catholic clergy and religious in the United States and Canada, $3.00 per year, $5.00 for two years. To seminarians, $1.50 per year. Foreign, $4.00 per year, $7.00 for two years. To seminarians in foreign countries, $2.00 per year.

Editorial and Business Staff:

Rev. G. J. Gustafson, S.S., M.A., Ph.D.
Rev. Richard Ginder, M.A., S.T.L., F.A.G.O. ..... Editors
V. Rev. Paul R. Coyle, J.C.D.
Rt. Rev. Wm. L. Newton, P.A., M.A., S.S.D.
Rt. Rev. Michael Andrew Chapman
Rev. John F. Cronin, S.S., Ph.D.
Rev. Walter J. Schmitz, S.S., M.A., S.T.D. ..... Associate Editors
F. A. Fink ..... Business Manager
Martin E. Greven ..... Advertising Manager
Our Sunday Visitor, Inc. ..... Publisher

Indexed in the Catholic Periodical Index.

Address all business communications to THE PRIEST, Huntington, Indiana.
Address manuscripts and editorial communications to the Rev. G. J. Gustafson, St. Edward's Seminary, Kenmore, Wash., or Rev. Richard Ginder, St. Joseph's Church, Pittsburgh 33, Pa.

ADVENT WREATH

A FAMILY DEVOTIONAL PRAYER

● **WREATH:** The frame is of beautiful, and enduring wrought iron part of which is elegantly latticed. It comes in two baked on finishes: flat black, and white tinseled glitter.

● **CANDLES:** are eight inches high and are well proportioned. Odorless, smokeless, dripless, and of five to seven hours burning duration.

● **EVERGREEN:** permanent, artificial, embossed cloth leaves. Impregnated to be washable and of life-long beauty.

● **PRAYER CARD:** contains the devotional prayers for daily recitation with a splendid cover picture of Our Blessed Mother.

● **APPROVED:** by the proper liturgical authorities to have the necessary qualities to serve its purpose.

PAT. PENDING

SEND $4.95 AT ONCE FOR SAMPLE

Prompt Delivery

SPECIAL ARRANGEMENTS FOR PARISH PROJECTS.

SACRAMENTALS Inc., Box 366, Dayton 1, Ohio

Truly Personal

CHRISTMAS CARDS

REPRODUCTIONS OF OLD MASTERS (Raphael, Guido, Overbeck, Etc.)—IN COLOR OR SEPIA BROWN.

Our Old Master Line Is Already A Favorite With Priests, Churches, Schools And Religious Societies.

Your Name Imprinted—Plus Your Choice Of Appropriate Sentiments—Or (In Quantities) We Will Print A Message Of Your Own Composition.

WRITE FOR FREE SAMPLES
(No Agents Please)

MELROSE PRESS

Established 1908

306 E. 149th STREET
NEW YORK 51, N.Y.

usual sickening melange of lies and half-truths. But our Missouri correspondent is quite correct in his confidence that Catholic hospitals "would not stoop so low" as to try to convert their non-Catholic patients in such a manner.

In fact, from our observation, our great Catholic hospitals seem to lean over backward in ensuring that no Protestant patient ever comes in contact with Catholic truth. Their Ladies' Auxiliaries work tirelessly for new drapes for the Nurses' Home, an iron lung, new service tables throughout, but nowhere is there a fund for the chaplain to make strategic provision of Catholic literature.

Practically every chaplain in the armed forces makes provision for his weekly bundle of OUR SUNDAY VISITORS, but the hospital chaplains, with hundreds of bored patients on their doorsteps — many of them awaiting death momentarily, let them vegetate on the daily papers and the Saturday Evening Post.

Walk into a Protestant or a non-sectarian hospital and you will find the magazine racks loaded with the Lutheran, Episcopalian, or whatever "Thought A Day." Is there anything distinctively religious in the Catholic hospital racks? They display what the distributor supplies, and if the Catholic Digest happens to be included, it is strictly an accident — nothing more.

If Catholic hospital chaplains and superintendents are too busy or pressed for funds it looks as though here is an apostolate for the nearest Legion of Mary, Sod-

Final Report

10½ MILLION DOLLARS

FOR CATHOLIC HIGH SCHOOLS IN
GREATER CINCINNATI, OHIO

Goal—6 million Dollars

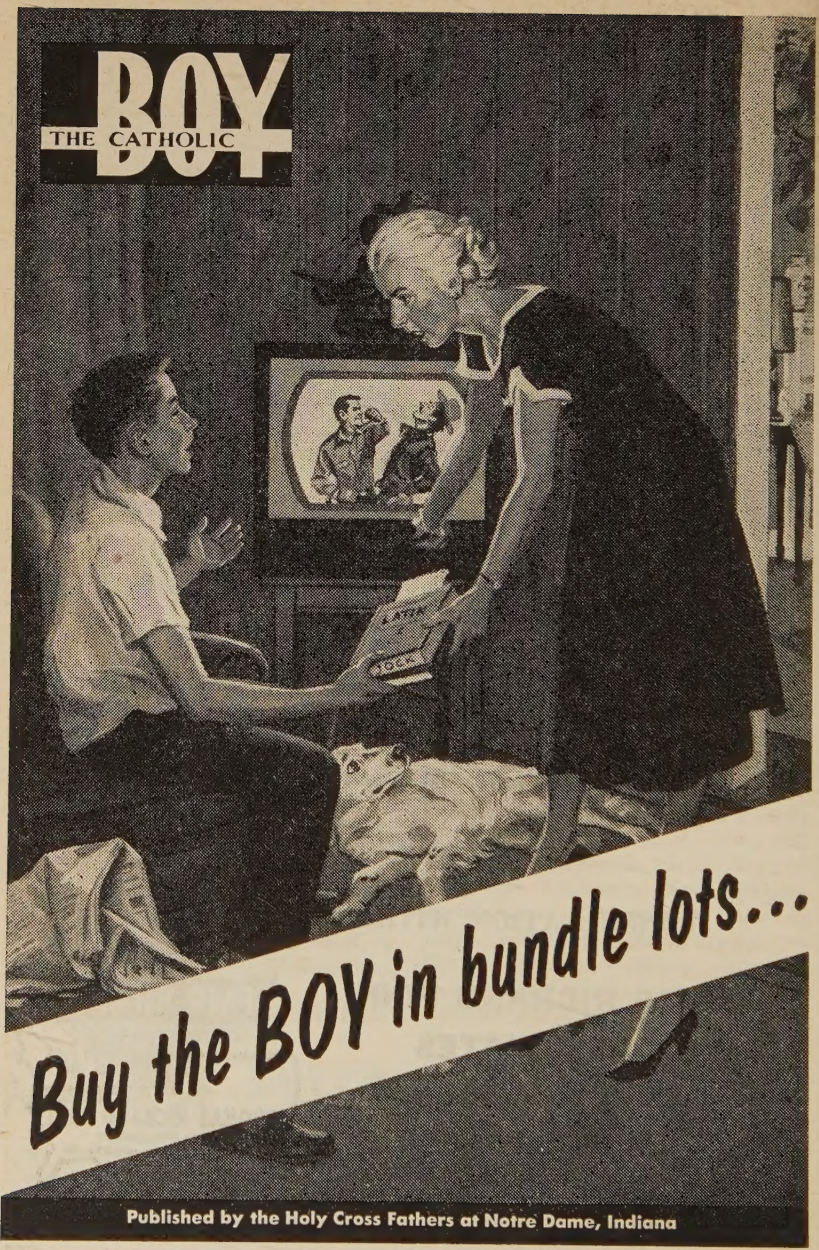
Another
'FAIR SHARE' PLAN* ACCOMPLISHMENT

The Finest in Fund-Raising
at a Reasonable Fee

CONSULTATION WITHOUT OBLIGATION

THOMAS RICHARD FINN
AND ASSOCIATES
15 West Tenth Street
Kansas City 5, Missouri
Telephone: Victor 2-6292

**Reg. U. S. Pat. Off.*


THE CATHOLIC BOY
Buy the BOY in bundle lots...
Published by the Holy Cross Fathers at Notre Dame, Indiana

Currente Calamo

ality, Holy Name, or St. Vincent de Paul Society. It is the old fashioned apostolate known as "saving souls."

Odds & Ends

IF this is the year you have appointed for making yours a singing parish, we have a few suggestions. Father John Selner, S.S., director of music at St. Mary's Seminary, Baltimore, has composed a simple but forceful and easily learned Mass for congregational use. The Gloria and Credo are recited on a sort of simplified psalm tone. The whole thing — responses, Ordinary of the Mass, liturgical notes — is available on a cardboard folder at $16.00 per hundred. The accompaniment sells at $1.00. Publisher is the Gregorian Institute, Toledo 2, Ohio.

For the low Mass there is another type of card available at $13.00 per hundred from the World Library of Music, Cincinnati. This sets forth a Dialogue Mass with four good strong hymns worked in. It should be especially good for seminaries and other communities.

Another publication of the Gregorian Institute (Toledo 2, Ohio) is a kind of musical catechism, "Doctrinal Songs," by the Mission Helpers of the Sacred Heart. Father Selner helped the Sisters with this. It has the common prayers set to music, pre-school songs, first and second grade songs, liturgical hymns for the intermediate grades, definitions (Commandments) for the fourth grade, and

THE CATHOLIC BOY

in bundle lots (5 or more copies) **only 15c per boy per month**

48 pages of sports, adventure, stories, and Catholic inspiration.

The BOY counteracts secular influences, helps form the Mind of Christ in your boys—makes them men, makes them Catholic.

Is bundle delivery of the BOY a bother to you?—It saves you 50c on the dollar over home delivered single subscriptions. More important—when you or Sister or the altarboy moderator redistribute the BOY every month you're your boys' special friend—and you have an apostolic contact.

..keep your boys close to you!

Give your boys . . .

THE MAGAZINE BOYS WANT THE MAGAZINE BOYS NEED!

. . . your 6th to 9th graders in parochial and public school, your Knights of the Altar, your choir boys, and scouts.

In bundle lots (5 or more copies) only 15c a copy, $1.50 per boy per year . . .

The Catholic Boy
Notre Dame, Indiana

O. K., send me ☐ copies

Name .....
Church .....
St. & No. .....
City, Zone, State .....

BLACK CLERGY 3-WAY TOPCOAT

FULL BODIED 15½ oz. GABARDINE with 100% ALL WOOL ZIP-OUT LINER

Looks and drapes like worsted. Use as 1.) Overcoat 2.) Topcoat 3.) Foul weather coat.

Sizes 36-48
Short, regular, long **$29.75**
Without liner $19.50

Dacron & Cotton or Broadcloth Neckband Shirts, Rabat Vests—Clergy and Altar Vestments—Clerical Suits.

MAIL ORDERS ACCEPTED ON OPEN ACCOUNT.

Money-Back Guarantee

M. H. Pierce & Co.
Dept. P. Port Chester, N. Y.

MANUFACTURERS OF SHIRTS FOR THE CLERGY

SEND FOR CATALOG

Currente Calamo

more definitions (Sacraments) for the fifth grade. There is no price listed in our copy, but with 96 pages it looks as though it should sell at well under a dollar.

* * *

FATHER Albert Schmidt, S.M., sends us the business card of a Puerto Rican goldsmith who takes care of "crucifix, century lamps, chandeliers, chalices, century bells, monsters, etc., etc."

* * *

ONE of our subscribers advertised in THE PRIEST that he had an extra set of Breviaries. In reply, he got six applications from needy priests and deacons. By begging from other priests he was able to send full sets to all six applicants. He tells us he has still another set ("and may still get more"), if there should be other clerics in need.

Because Father is bashful, he will not let us publish his name. Applicants can reach him by addressing either of the editors.

Dirty Linen

"THE general Catholic community in America does not know what scholarship is." Thus a recent issue of Notre Dame's *Review of Politics*. We do not have the article, so we shall have to quote from the version supplied by "Time" and reproduced over 4,000,000 times for the edification of the American community at large.

Many Catholic teachers "urge students into the intellectual life for the wrong reasons. The student is supposed to be a sort of

Now Available . . .

another volume for your Marian studies:

MARIOLOGY, VOLUME II

edited by Juniper B. Carol, O.F.M.

This new volume in a symposium of Marian articles by outstanding American scholars covers the field of *Marian Theology.* Edited by the internationally recognized Mariologist, Father Juniper Carol, you will want this new volume to bring your Marian studies up-to-date. *Volume I, $7.50; Volume II, $9.50*

the rise of RELIGIOUS ORDERS . . .

Of Cell and Cloister

by Doley C. Moss

A dramatic and popularly written account of the origin, nature, and purpose of Catholic asceticism and the founding of the most significant religious orders: Benedictines, Dominicans, Jesuits, and 22 others. *$4.00*

UNIQUE on the market . . .

HISTORY OF THE CATHOLIC CHURCH

by Thomas P. Neill, Ph.D., and Raymond H. Schmandt, Ph.D.

Complete in one volume . . . the main trends and events of the Catholic Church from its first beginnings to the reign of Pius XII. Based on solid facts, here is a colorful picture of the correlation between political, economic, and social developments with the development of the Church. *$8.75*

At your bookstore

THE BRUCE PUBLISHING COMPANY

1409 BRUCE BUILDING, MILWAUKEE 1, WISCONSIN

★ ★ Westport Fibercraft Co. ★ ★

Neatest looking!
Most convenient!
Our Modern Economical
"CHAPLAIN"
COLLARS

"The Chaplain" Double ply Reversible

One low price! **5 Dozen for $5.00**

Only one style, quantity-low-priced for men who believe in and really use our wonderful **Chaplain** collars. No wilting, no fraying—and you never have that hot synthetic look! Be neater; be more comfortable—and Save Money! They're Reversible—wear a Chaplain Collar as long as it looks fresh—then throw it away. Front, 1⅝ in, and they're double ply. Packed flat—nothing like them for travel! If in doubt of size, give shirt size.

Postage Prepaid in U. S. A.—No C.O.D.'s

Westport Fibercraft Co.
Westport, Conn.

I am enclosing FIVE DOLLARS for Five Dozen "Chaplain" Collars. Please send in size circled below.

14½ 15 15½ 16 16½ 17 17½

PLEASE PRINT

NAME _____

STREET _____

CITY _____

fifth columnist with a double duty to perform. "He should use scholarly method to introduce into [the] sciences Catholic teachings which are really derived outside of them, and negatively he should refute, in scholarly fashion, the work done by those whose findings apparently are hostile to the faith." In many cases, "Philosophy is not envisaged as a personal quest for truth but rather as a predigested apologetic of religious belief. Young men, firm in their faith and lovers of debate, esteem this highly, but they escape the encounter with scholarship. . .

"Because of the general defense mentality of the teachers for all problems, there is a marked preference for solutions given in the past. . . Older solutions have proved to be perfectly consonant with the theological thinking. A new solution has no guarantee. . . There is a strong urge to make questions timeless with timeless answers. New questions are preferably reduced to old ones and hence they need not be answered anew, because the old answer is already there. This deep-freeze technique gives the students the impression that there really are no new questions. . . Instead of making the disciplines an intellectual encounter with the real as it swims into our experience, [Catholic teachers] prefer to petrify it by reducing it to a logical scheme of abstract verbalism."

We can think of a whole series of articles in this vein, and "Time" will certainly be delighted to give them further currency, v.g. "Instances of Catholic Cowardice in Time of War," "Great Blunders by Great Bishops," "Ex-

THE FIFTH PRECEPT

And the new Parish Finance Plan

To Double Parish Ordinary Income .....

Pioneered and perfected by

LAWSON ASSOCIATES

LAWSON ASSOCIATES inc.

FUND RAISING COUNSEL ROCKVILLE CENTRE, N. Y.

Taking The Guesswork Out Of Parish Finances

Lawson Associates again has pioneered in the development of Catholic parochial and diocesan financing. Out of the treasury of our experience in nearly 4,000 churches has come the answer to one of the most pressing problems facing today's pastor and administrator . . . . . the growing need for planned church income on an increasing level.

Early this year Lawson Associates put to the test its plan to double parish ordinary income. Our letters to you in June and July told of the fabulous successes achieved . . . . . income up from $31,000 to an annual rate of $86,000 . . . . up from $42,000 to an annual rate of $94,000 . . . . envelope users increased from 450 to 514 . . . . all results of Lawson Associates' Parish Finance Program.

These campaigns were the culmination of years of study and careful testing, with the advice and counsel of members of the Reverend Clergy.

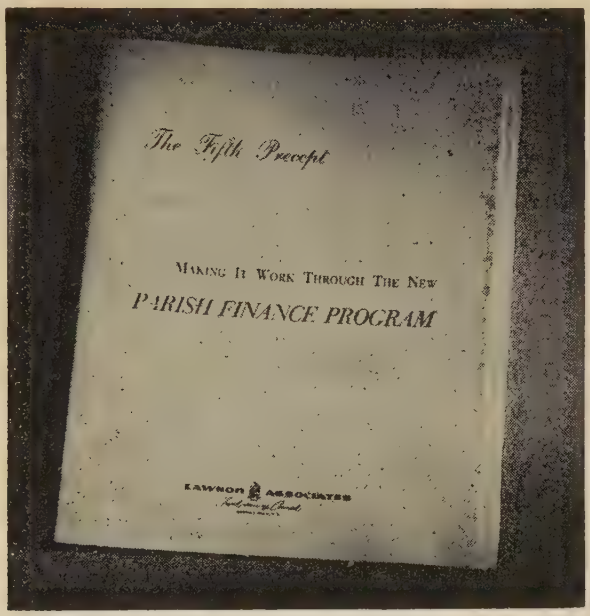
We feel the Sunday Envelope is the heart of the parish financial program. And it is around the Sunday Envelope system that we have built our new Parish Finance Program.

In this program it is possible not only to project annual ordinary income for years ahead with great accuracy, it is possible to increase such income greatly. And a great advantage is the fact that the increase in giving is designed to become a permanent part of the relationship between your people and their Church.

This Brochure Explains Our Parish Finance Program

WRITE FOR IT TODAY

(The response to our initial Parish Finance Program letter temporarily exhausted our supply of this brochure. We are now able to fill requests immediately.)



PARISH FINANCE PROGRAM . . . THE ANSWER TO PAROCHIAL FUNDS NEEDS FOR EVERY CHURCH IN THE LAND. FOR ANNUAL RECURRING NEEDS, FOR DEBT REDUCTION, FOR A BUILDING FUND FOUNDATION, FOR GENERALLY CONSOLIDATING AND STRENGTHENING PARISH FINANCES.

LAWSON ASSOCIATES INC.

FUND RAISING COUNSEL — ROCKVILLE CENTRE, N. Y.

cesses in Hyperdulia Through the Ages," "Do Our Catholics Really Understand?", "A Survey of Catholics in Penal Institutions," etc.

It comes to this: that we can no longer be sure of a private place in which we Catholics can wash out our dirty linen. We must always discount the possibility of an unfriendly eye reading over our shoulder. In this case, however, it looks almost as though advance proofs had been sent to "Time" — and how did they ever get that nice portrait of the priest-author?

Perpetual Novena: Self-Contradictory?

WITH reference to the letter under the above heading subscribed to by "In Xto. Irascens" and published in your May issue (pp. 399-400), I should like to state as follows:

There is nothing self-contradictory about a perpetual novena, but there definitely is in a priest, of all people, being "Irascens in Xto." To the extent even of being driven horrifyingly to describe, as a "monstrosity," certain religious "exercises" which he is fain to admit are "pious" and which he does not seem to know have received the approval and benediction, both of His Holiness the Pope and of the Hierarchy in most

parts of the Catholic world today.

These "exercises" are "monstrous" to him only because they happen to be described as being, or intended to be, "perpetual." Anything of perpetuity apparently offends him, in spite of the fact that, inter alia, we have had, still have, and will continue to have "perpetual motion" in the shape of a machine whose perpetual motion, as described to us, arises from forces within itself and is constantly, unceasingly, kept up without force from without.

It seems to me that in such a frame of mind as evidenced in his letter, your correspondent is well on the highroad to believing sooner or later that there is no guarantee that Our Lady herself will continue to be of "Perpetual Help" to her clients.

However that may be, your easily irascible correspondent might with advantage consult any good English dictionary, which will make it clear that "perpetual" comes from "perpetuate," which in turn means not only "to cause to last for ever," but also "to last for a very long time." And it was in this spirit of understanding and hope that I myself started a "Perpetual Novena" at Borella just six years ago, starting with a few hundred Novenites in the first few weeks of the first year and having an average of 40,000 every Wednesday this year.

Under Providence and with the gracious blessing of "Our Lady of Perpetual Succour," I have every reason to be assured that our "Perpetual Novena" at Borella, Colombo, will "last for a very long time" and confidently to

Proper attention and skilled craftsmanship assured in our

refinishing replating · repairing

ECCLESIASTICAL METAL WARE

Allow us to show you how your sacred vessels can be renewed . . . repaired, replated and returned to their original beauty. Chalices, ostensoria, ciboria, candlesticks, crucifix, sanctuary lamps and other Church metal ware are renewed daily in our plant by trained Catholic craftsmen handling each item through processing with the reverence and dignity it deserves.

Our policy for Church work

We invite your requests for cost estimates for our services. You may forward your precious vessels to us for price estimates before servicing. Unless you are pleased, we will return the order as received at our expense. A generous price consideration is applicable on all sacred vessels and ecclesiastical metal ware used in Catholic services.

Archdiocesan Ecclesiastical Approbation to handle consecrated vessels

E. J. LANAGAN, Ecclesiastical Services Dept.

HOME PLATING COMPANY, INC.

905 Massachusetts Ave. MElrose 2-3356 Indianapolis 2, Ind.

ANOTHER OUTSTANDING SUCCESS

BY CCS

$3,464,000

Raised for the School Sisters of Notre Dame for their New Notre Dame Training College for Sisters.

CCS

COMMUNITY COUNSELLING SERVICE, INC.

EMPIRE STATE BUILDING, NEW YORK 1, N. Y. OXford 5-1175

The New Notre Dame Training College for Sisters of the Milwaukee Province of the School Sisters of Notre Dame is an assured reality. It will rise on the shores of Lake Michigan as the result of a tremendous fund raising success directed by Community Counselling Service among the many friends, patrons, alumni, parents and clergy throughout the Mid-West. At press-time we report the above results on a $3,000,000 objective, knowing full well that the organization and direction undertaken by the experienced staff of CCS will continue to make this figure climb higher.

CCS, the largest, all Catholic fund raising organization in the world, was able to bring to the Sisters a wealth of experience in Catholic fund raising. Distances of thousands of miles were overcome, local problems surmounted, interest stimulated wherever the Sisters walked and the full impact of their educational work brought to the many tens of thousands who constituted the untried prospects.

CCS campaigns for religious orders throughout the United States and Canada have become the hallmark of good fund raising for Catholic causes. Seminaries, Motherhouses and convents have risen through the experienced direction of such campaigns by CCS. We conduct all campaigns on a reasonable, flat fee basis and assign experienced Catholic staff.

Why not call a CCS representative today to discuss your building program and the possibility of a campaign with him at no obligation.

Telephone any local office Collect.
or Write, Wire or Telephone Collect to:
Mr. B. PATRICK KELLY
OXford 5-1175, New York City

MONTREAL, CANADA	DETROIT, MICH.	ALBANY, N. Y.	FAIRFIELD, CONN.	ST. LOUIS, MO.	RUTLAND, VT.
1410 Stanley St.	Maccabees Bldg.	90 State St.	44 Sherman Ct.	3926 Lindell Blvd.	43 Morse Place
Avenue 8-5783	Temple 2-1020	Albany 6-9530	Clearwater 9-2413	Jefferson 5-2833	Prospect 3-3641

CHICAGO, ILL., 55 East Washington St., Deerfield 2-7009

A MEMBER OF THE AMERICAN ASSOCIATION OF FUND-RAISING COUNSEL

hope that it will "last for ever."

Yours sincerely in Christ,
John Herat, O.M.I.
All Saints' Church
Colombo 10, Ceylon

Results of Convert Campaigns

I thought your readers would be interested in the following report, which supplements the results reported in the article, "Indiana's Operation Doorbell Gets Results":

Forty percent of the 2,192 increase in converts throughout the nation during 1956 over the previous year took place in six dioceses which conducted Crusades for Souls or Catholic Census and Information Programs, according to the figures published in the *1957 Official Catholic Directory.* A total gain of 883 converts over 1955 was recorded in 1956 in the Archdiocese of Indianapolis and in the diocese of Evansville, Lafayette and Fort Wayne in Indiana and the sees of Alexandria and Lafayette in Louisiana.

The crusade launched throughout the state of Indiana under the leadership of Archbishop Paul Schulte of Indianapolis netted an increase of 662 converts over the previous year. The two Louisiana dioceses recorded an increase of 221 converts.

The increase in converts in the six dioceses and the percentage of increase in 1956 over the previous year follows: Indianapolis, 376 or

Just Published

THE RED BOOK
of the Persecuted Church

by Albert Galter

A remarkable synthesis (the result of many years of research) which summarizes the position of the Church in Communist countries. It is above all documentary: giving names, statistics, facts of all kinds; but this synthesis is at the same time a moving testimony which reveals the extent and violence of the persecution. "Here you will find irrefutable facts, tested and proved with the greatest care; here they are studied, compared and printed side by side with the official documents of the persecutors themselves."—from the Preface. $5.75

Wherever good books are sold

THE NEWMAN PRESS — Westminster, Maryland

The original

CROW WING

Garment

DESIGNED AND TAILORED

particularly for the clergy

WINTER AND SPRING MODELS

Sui generis primum • Sui generis optimum

New item!

100% wool flannel smoking jacket

For full information and literature, write

CROW WING GARMENTS

P. O. BOX 155 • BRAINERD, MINN.

27%; Evansville, 134 or 30%; Lafayette (Ind.), 90 or 19%; Fort Wayne, 62 or 4%; Alexandria, 94 or 20%; and Lafayette (La.), 127 or 29%. Due to special circumstances only about one-third of the Fort Wayne diocese was able to participate in the campaign.

These figures show the remarkable fruitfulness of the Crusade for Souls when conducted on a diocesan or a provincial basis, and give good grounds for believing that the Church will receive more than a million converts annually when similar crusades are conducted each year in every diocese.

Ever cordially,
John A. O'Brien
University of Notre Dame

Our July Issue

REFERRING to Cranmer, Mr. Compton writes that "He never, from the time of Henry's death in 1547, cut his beard; and he had 19 years to live."

This should be nine years; evidently a printer's error? Cranmer went to judgment in 1556. It is said that the reason he did not raise a beard during the reign of Henry was that he feared to imitate him.

Now, as to the Trappists and the myth of their "self-burial"—

I resided near a Trappist monastery at Dolbeau (Notre Dame de Mistassini), in the Seguenay-Lake St. John District of Quebec. On one of my visits a Father took

Publishers' Parish Service

New key to success with the Catholic Press

1. WHAT IS PUBLISHERS' PARISH SERVICE? A new Catholic literature distribution company now serving 587 pastors. Its special free display rack and other services open a new age in the use of the Catholic Press. In less than a year this successful publishers' program has helped these 587 pastors distribute more than 400,000 Catholic magazines and nearly 200,000 Image Books.

2. WILL P.P.S. EXPAND? Yes, the publishers are now ready to invest in another 600 modern racks. They are ready to give another 600 pastors and chaplains the key to effective and efficient use of the Catholic Press. Two new magazines and a line of Children's books are being added to provide even better Parish coverage.

me around their cemetery. He told me that the yarn about the Trappists digging their own graves originated from the fact that at a burial, after the body has been lowered into the grave, each Father and Brother takes a handful of earth and throws it into the grave. Hence, there is quite a hole made near the yet uncovered grave. Naturally, they ask, "Who is next? There is the commencement of his grave."

Sincerely,
J. W. D.
Beauharnois, P.Q.

For Your Information

THE American secular press gave wide play to the story of the marriage of Merle Oberon, Hollywood actress, and Bruno Pagliai, Mexican industrialist, in the Church of the Four Crowned Martyrs in Rome. The press described Miss Oberon as twice married and twice divorced and Mr. Pagliai as having been married three times previously.

After prolonged investigation, the NC Rome bureau was able to ascertain that there were no canonical impediments to their marriage. The bureau learned that the previous marriages of Mr. Pagliai, a Catholic, were only civil ceremonies and therefore invalid in the eyes of the Church. Miss Oberon is a non-Catholic. It was learned that her first marriage to film director Alexander Korda, now deceased, was valid

Publishers' Parish Service

Solves your parish literature problems

3. **HOW DOES P.P.S. HELP ME?** It eliminates problems like poor display, complex ordering and billing, and loss on leftover magazines by offering you:

- **A Modern Display Rack FREE**—Designed exclusively for Catholic churches.
- **One-Stop Service**—Eight magazines, Image and Children's books from one source.
- **Single-Invoice Billing**—One simplified statement for all eight magazines.
- **No Risk Guarantee**—No charge for unsold magazines.

4. **WHAT ELSE DOES P.P.S. OFFER?** Free leaflets, posters, announcements, etc., to build parishioner interest. These sales aids protect your investment and (with your 20% discount) help build a fund for items you may give away.

(There's more about this plan on the next page)

in the eyes of the Church. However, her second marriage to Lucien Ballard, from whom she obtained a Mexican divorce, was invalid in the eyes of the Church because it was contracted with a validly married man.

N.C.W.C. News Service
Washington, D.C.

The Dirt on the Coffin

IN the *Currente Calamo* column of the June, 1957 number of THE PRIEST (p. 410) an anonymous correspondent asks about the origin of the local custom of dropping dirt on the coffin at the conclusion of a funeral, and queries as to the truth of the assumption that this practice was adapted from the Protestant Episcopal burial service. May I suggest that perhaps this custom was introduced from the Eastern-Rite Catholics? The Byzantine-Slavonic Ritual has the funeral service conclude as follows:

"The priest takes a spadeful of dirt" (now the undertakers supply a small convenient metal container filled with dirt) "and sprinkles it, in the form of a cross, upon the coffin, saying: 'The Lord owns earth, and all earth's fulness, the round world, and all its inhabitants.' (Ps. 23: 1.) He then empties the ashes from the thurible upon the coffin, saying: 'Thou art earth, dust, and ashes, man, and now, by the will of God, to earth dost thou once more return; eternal memory to thee.'"

Publishers' Parish Service

Gives a variety that covers the Parish

5. WHO SPONSORS P.P.S.? Two major book publishers and eight of America's leading Catholic magazines: Sign, Liguorian, Jubilee, Information, Family Digest, Catholic World, Catholic Preview of Entertainment and Manna.

6. WHY EIGHT MAGAZINES? To answer the needs of all parishioners from the grade school reader to the college graduate. Among the eight magazines each parishioner will find at least one specially suited to his needs and interests.

7. WHAT'S FOR TODDLERS? The excellent Bruce series of Christian Child's Stories in four colors (50c each) has a variety of titles for ages 3 to 8. These with Manna magazine (for 9 to 13) will start the youngsters toward good reading habits.

The quotation is a translation from the liturgical language of Paleo-slavonic.

Sincerely yours,

Cornelius J. Pasichny, O.S.B.M.
Mundare, Alberta

'Water To My Head'

I am not a qualified exegete. Nevertheless I am accepting your implicit invitation to explain the meaning of *water to my head* and *let the world be crucified to me* (Correspondence, July, 1957).

Both images are biblical. The first comes from Jeremias 9, 1, and in its entirety reads as follows: "Who will give water to my head, and a fountain of tears to my eyes? and I will weep day and night for the slain daughter of my people." The picture evoked is that of a lake whence fountains derive their waters. Let us then paraphrase it thus: Grant me an abundant reservoir of sorrow, contrition, repentance, that I may weep (sorrow) abundantly, continuously for my sins.

The second is from St. Paul (Gal. 5, 4): "Mihi autem absit gloriari nisi in cruce Domini nostri Jesu Christi per quem mihi mundus crucifixus est et ego mundo." Since early prep-Seminary days, long before exposure to biblical studies, I have interpreted those words to mean: Let me embrace the cross so that the world becoming an abomination to me

Publishers' Parish Service

Your best answer to the smut peddlers

8. WHAT ARE IMAGE BOOKS? They are low-priced paper-back editions of the best Catholic books, ranging from fiction to philosophy. Beautifully printed and strongly bound, their average price is 80 cents. There are 58 titles including 8 just off the press. More than 3½ million Image Books are in print.

9. IS THE RACK REALLY FREE? It certainly is. We even pay its postage. It makes a beautiful display, 72" high and 42" wide. No installation necessary. It is free standing on an easel back. The rack is complete down to sturdy coin box and lock. We replace damaged boxes free. You'll be proud of this sturdy, steel rack and delighted with the way it gets your people reading the Catholic Press.

(There's more about this plan on the next page)

(i.e., crucified to me) I may spurn it(i.e., be crucified to it).

Certainly both images could have been expressed more simply, more clearly. But, then, the same must be said of ever so many other biblical phrasings. On the other hand, I personally would hesitate to revert to basic English or other similar devices in order to meet the supposedly low standard of intelligence of the laity. Their over-all understanding is a lot sharper than most of us credit them for. Also, Americans who get along quite nicely, thank you, with the imagery and indirect references of everyday slang—they certainly would not insist upon a literal interpretation if I said someone has a bee in his bonnet! —should not find *all* of the language used in "Ecclesiastical English" is "remote from the cares, problems, ways of thought of the everyday world of the layman." It seems to me, too, that prayer, a lifting up of the mind and heart to God, gains by being couched in the elevated and uplifting language of poetry.

Sincerely
Luke M. Ciampi, O.F.M.
Editor "Padre"

The Oldest Youth Publication

IN the July issue of THE PRIEST is the statement that The Young Catholic Messenger "is the oldest

Publishers' Parish Service

Makes the Catholic Press work for YOU

10. HOW CAN I GET THE RACK AND SERVICE? By accepting an introductory account of 10 copies of each of the magazines with your order for 120 Image Books and 60 children's books. The investment in Image and children's books will be about $100. You pay for magazines only as they sell. You get 20% off on all items to help build your literature fund for give-away items to converts, etc.

11. WHAT DOES INTRODUCTORY ACCOUNT MEAN? It means you can increase, decrease or cancel one or all of the magazines as the needs of your parish dictate.

12. WHEN CAN I ORDER? Today. In fact you'd be wise to hurry. Last fall our full year's supply went in four months. We'll start shipping racks in mid-September

youth publication in the country." The Catholic Young People's Friend, published by Angel Guardian Orphanage continuously since September 1, 1877, antedates the Messenger by at least eight years.

The Catholic Young People's Friend was originally a weekly publication for class room use, printed in German and English. From 1879 to 1895 it was issued every two weeks and since 1895 it has been a monthly magazine. Since 1931 besides the German-English edition there is also an edition printed entirely in English.

Yours sincerely,
Leo J. Diebold

Chicago 45

Appeals

MAY I introduce myself and my purpose for writing to you. I am a missionary friar laboring in the Brazilian missions since December, 1955. I was ordained to the holy priesthood June 4, 1955 as the first Negro Conventual Friar in North America in our 100 years history. God is so good to me!

We are now building our first minor seminary to train native boys to study for the priesthood, as the shortage of priests here is acute. We now have seven boys interested in preparing for the holy obligation of bringing Christ to their brothers. However, down here the cost of building has

(Continued on page 731)

Publishers' Parish Service

Ready to work for 600 more Pastors

Be One of them. Clip and mail this coupon now to:

PUBLISHERS' PARISH SERVICE
180 Varick St. N.Y. 14, N.Y.

Yes, gentlemen, I want all the P.P.S. services. Send me immediately:

a) 1 complete, free, 72 x 42 display rack.
b) 120 Image Books (about 4 each of 30 newest titles).
c) 60 Assorted Christian Child's Stories (5 ea. of 12 titles).
d) An introductory account of 10 copies of each of the 8 magazines.

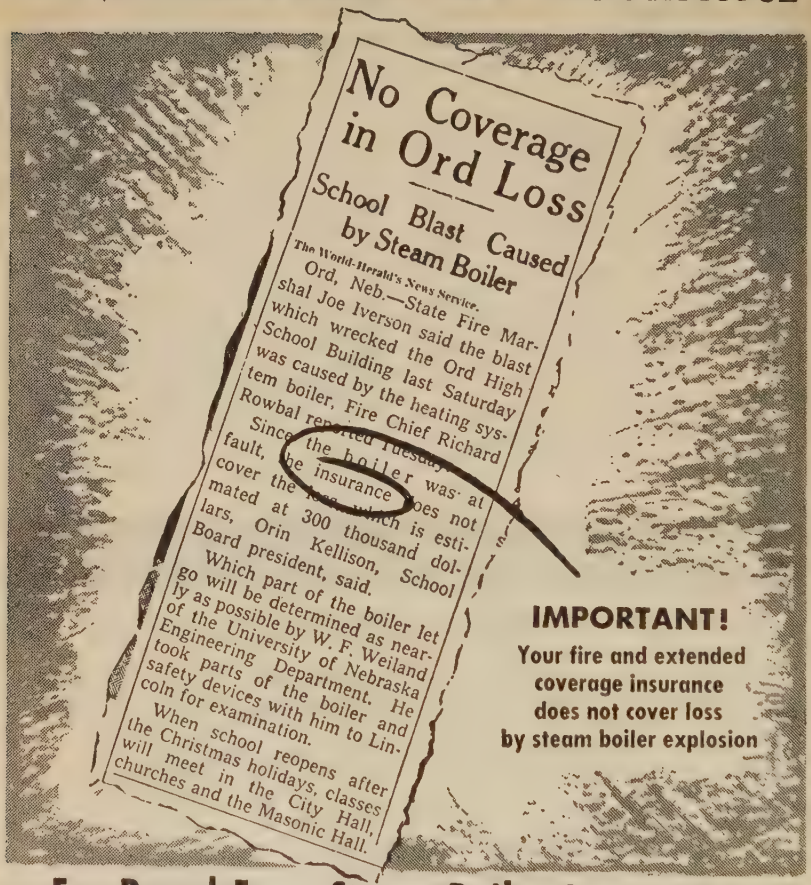
Name .....

Address .....

City, zone, State .....

97

$300,000 SCHOOL BOILER EXPLOSION LOSS—*NO INSURANCE*


No Coverage in Ord Loss
School Blast Caused by Steam Boiler
The World-Herald's News Service.
Ord, Neb.—State Fire Marshal Joe Iverson said the blast which wrecked the Ord High School Building last Saturday was caused by the heating system boiler, Fire Chief Richard Rowbal reported Tuesday.
Since the boiler was at fault, the insurance does not cover the loss, which is estimated at 300 thousand dollars, Orin Kellison, School Board president, said.
Which part of the boiler let go will be determined as nearly as possible by W. F. Weiland of the University of Nebraska Engineering Department. He took parts of the boiler and safety devices with him to Lincoln for examination.
When school reopens after the Christmas holidays, classes will meet in the City Hall, churches and the Masonic Hall.
IMPORTANT!
Your fire and extended coverage insurance does not cover loss by steam boiler explosion

For Broad Form Steam Boiler Insurance at a Savings with Regular Inspection of Your Equipment—WRITE

THE CATHOLIC MUTUAL RELIEF SOCIETY OF AMERICA
P.O. BOX 1155 OMAHA, NEBRASKA

THE PRIEST

THE PRIEST SEPTEMBER, 1957 VOL. 13, NO. 9

Editorial Comment

'God Save The Queen!'

ONE of the most obvious facts of current history is that our State Department is a yokemate of 10 Downing Street in the preservation of the international status quo. (That is at least the minimum. The idealists — although not the "liberals," curiously — would also work for the liberation of the captive nations.) Indeed, there are those who contend that our State Department is practically a branch of the British Foreign Office. These should have been disenchanted by our conduct last fall during the Suez Crisis, when our Government acted decisively "on its own" — commendably or otherwise, depending on one's point of view.

In the correspondence crossing our desk, we get many letters discussing this national sympathy of ours with Britain. Many people — notably those of German descent — detest it, and they react in baffled outrage. "Why should this be?" they ask in protest. "How does it happen?" And they very often suggest fantastic plots involving international bankers, spies, covert propagandists and lobbies. They bring up the Rhodes Scholarships and the English Speaking Union.

A few extremists write darkly of British Israel: a cult of screwballs who think that the English are descended from the ten lost tribes of Israel. John Wilson, a Scotsman, founded the group in 1840, but it did not get going in this country until around 1928 or 1929.

It has been estimated that there are about 2,000,000 of these people around the world. Their arrogant opinion of themselves as the best people on earth, God's anointed, leads them into anti-Semitism, anti-Catholicism, and outbursts against the Negro. But they are visionaries, given to an unreal philosophy. They have even less chance of taking over the world than the Boy Scouts of America.

Anglo-Americans All

It is the recollection of the

writer that at the beginning of the last war all foreign agents had to register. We were going to guard ourselves as well against Allied as against Nazi propaganda. Some of us smiled at this ingenuous measure. We knew that if England seemed to be getting the worst of it, America would not let her go down to defeat, for the truth is that we are, all of us, Anglo-Americans — and there is no shrugging it off!

Oh, once in a while we Catholics get our back up and write an editorial or two pointing out the contribution of the Spanish and the French to American life, but at best it is a half-hearted effort and deep down we know that the French influence in this country has completely vanished except around New Orleans, and the Spanish contribution consists of a few place names in California and New Mexico.

But the English influence is living and inescapable. Take my young friend Johnnie Jesulaitis, half-Polish, half-Lithuanian. (It could happen only in America!) Johnnie goes to St. Adalbert's School and learns his prayers and devotional formulae in a foreign language — Lithuanian. At home and on the streets he speaks the language of Great Britain, which becomes his mother tongue.

He listens to a Lithuanian sermon on Sunday, and he must strain to get it all, but then he curls up for the afternoon with a fascinating book about Robinhood who ranged through Sherwood Forest, pursued by the Sheriff of Nottingham. In American history he learns about the Pilgrim Fathers who sailed from Plymouth to give us Thanksgiving Day with its traditional turkey. At Christmas he sings "God Rest Ye Merry, Gentlemen!"

But it is in high school that he really gets the treatment. He reads Chaucer with his story of the pilgrims moving from Southwark to Canterbury. Much, much time is given to Shakespeare with his seemingly innumerable plays about British sovereigns. Thackeray, Dickens, Austin, the Brontes follow in college.

He has a course — not in Lithuanian or Polish history, not in German history, but in medieval or English history. British place-names seep into his blood, into the marrow of his bones: Oxford, York, Plymouth, Rochester, Stratford, Salisbury, Newcastle, Westmorland, Hampshire, etc.

So that when, in 1940, Johnnie Jesulaitis — Polish-Lithuanian-American — read that bombs had fallen in Winchester and Coventry, that the Houses of Parliament had been badly hit, there had been "enemy" action over Canterbury, he reacted precisely like a young Englishman. Whereas, later in the war, when he would read that Pforzheim, Stuttgart, and

Hamburg had been all but uprooted, that Berlin was gone, and Nuernberg and Frankfurt, it would mean practically nothing at all. His reaction, again, would be that of his English contemporary at Downside or Cambridge.

It was only a question of time before we would be in the war. Britain had too many unofficial propagandists over here for the case to be otherwise. We were emotionally committed.

'Operation Sea Lion'

These reflections were prompted by the current best-seller *Operation Sea Lion,* written by Peter Fleming. It describes Hitler's plan for the invasion of Britain.

"Were there any circumstances in which, during the summer of 1940, Hitler could have successfully attempted the invasion of England?" he asks.

The evacuation at Dunkirk ended June 4. Fleming thinks that if Hitler had followed through immediately with an invasion by three or four divisions, he would have found the English so tired and disorganized that he might well have succeeded. Why did Hitler not do this? You will have to read Fleming. It takes him most of 300 pages to get at the reasons, and at that much of his explanation is conjectural.

Hitler's mistakes, according to Fleming, were 1) in failing to invade promptly (had that been possible), and 2) in waging the so-called Battle of Britain (the air attack) and thereby martyring the country before the civilized world.

Had Hitler left England alone and given all his attention to Operation Barbarossa (the conquest of Russia), the action in Northern Europe would have meant a return to the Phoney War—the "Sitzkrieg."

"Churchill's tenacity of purpose would have kept defiance alive — but for how long, when there was nothing tangible to defy? It is worth remembering, too, that some 40,000 British prisoners of war had fallen into German hands. If Hitler had made a contemptuous offer to send them home, could any British Government have refused it? And for how much longer, after it had been accepted, could the nation have continued to face the prospects — which on a short view were all the Phoney War would have had to offer — of boredom, bankruptcy, and blockade?

"A truly cunning man who wished, as Hitler fervently did, to eliminate Britain from the war, would have grasped these possibilities, would have left the islanders after Dunkirk to lick their wounds, to formulate and reformulate their war aims, to awake slowly to the realization of their importance. It might not have worked: but it involved no unacceptable risks."

With Britain out of the war, Hitler would have had the cri-

tical margin of time for his Russian campaign. (He was overtaken by winter just two or three weeks short of victory.) With Russia conquered, all of Europe and half of Asia would have been supine beneath the New Order — a desert of barbed wire studded with concentration camps.

For America, it would have been a matter of ignoble coexistence while both we and they raised our war potential, and then Armageddon. Or would we have bothered? Might we not just have settled down to an indefinite truce with the Nazis, as we have with the Communists?—R.G.

Mary
Mother Of God And Our Mother Too

Following her,
Thou strayest not.

Invoking her,
Thou despairest not.

Thinking of her,
Thou wanderest not.

Upheld by her,
Thou failest not.

Shielded by her,
Thou fearest not.

Guided by her,
Thou growest not weary.

Favored by her,
Thou reachest the goal.

—St. Bernard.

Liturgy At The Grassroots

The importance of discussion

John L. Murphy

THE recent changes in the services of Holy Week have undoubtedly done more to stimulate clerical discussion of the liturgy than anything else imaginable. Changes in the practical order of things have a way of demanding attention. As a result, almost any gathering of priests in recent months has eventually turned to the question of liturgical reform—past, present, and future. It is easy enough to understand the concern for the reforms which have already been introduced, but there are not a few who balk at even discussing what might happen in the future. As one man summed up his opinion on the matter: "Why waste your energy talking about it! Wait until it comes. When Rome decides, we'll take it, and that's all there is to it!"

For some, this is the "practical" attitude. From our point of view, however, it is just the opposite: it is highly impractical. Discussion of reforms is something most necessary, and something which must be carried on not only by those who are devoting themselves to research on this question, but by those priests who are engaged in parish work as well. And it is this we will try to point out in what follows.

Father Murphy is studying in Rome.

There are various attitudes which contribute to this "wait and see" mentality, but the one which comes to the fore most frequently is the authority of Rome. "Rome is a wise mother," we will say. "She has 2,000 years of experience behind her, and we must not anticipate her decisions." There is, of course, a proper way of understanding this; we simply take that for granted. But we might also point out that this response is at times a pious cloak used to cover up our real attitudes. It is not done consciously, perhaps; it is very possibly the result of some confusion in our attitude towards Rome. The end result, however, is a far cry from the "Roma locuta est, causa finita est" we know so well.

There is a danger in speaking frequently in metaphorical terms. When we personify the city of Rome, and speak about "her wisdom" and "her experience," we can easily tend to enlarge the meaning of the phrase. What we mean originally is the authority of the Holy Father—a divinely-guided authority which is used to direct the activities of the Church, and to give a final and definitive decision when necessary. As a rule, however, the Holy Father will exercise his authority at the *end* of a process of any sort. If we in-

terpret this to mean, on the other hand, that all initiative must arise in Rome, we begin to invert the proper order of things. It is a strange state of affairs when the Holy See must "start" everything — when Rome must *push* the rest of the world, as it were, to do something which ought to be done. There is a vast difference between "guiding," "directing," or "defining," on the one hand, and "initiating all activity," on the other. It is not respect for authority but wrong thinking which confuses the two. In many ways, it may also indicate a shirking of responsibility—an unconscious shirking though it be.

The One Man

If we depart from the metaphor, and think about Rome as it really operates, we can see the possibility of confusion. There is one man there who possesses the authority of Rome. No one else—no bishop or cardinal or congregation in Rome—possesses the authority of Peter. Whatever authority they do have in regard to the universal Church is because of their connection with the Holy Father. (We are not talking now about bishops in their dioceses, or gathered together in a General Council; we are concerned with "Rome" and its various offices.)

This authority of the Holy Father, however, is not any type of "inspiration." We all know that from our classes in fundamental theology. Infallibility does not mean that the Pope will receive a vision each time a decision is to be made. Nor does the Holy Father exercise his authority in its most solemn fashion very frequently. As a rule, he is concerned with both disciplinary and doctrinal matters which have already been determined in the past. That is what we mean by the "wisdom" of Rome, and the "experience" of Rome. There is no one in Rome, any more than there is any place else, who has actually had 2,000 years of experience in these matters. The men there must make judgments daily, based upon the teaching and practice of the Church as it now exists and as they have learned of it from the past. Not every judgment made in Rome is infallible, by any means, but the more important ones are submitted to the Pope for his approval, and thus carry his special authority.

Since it would be impossible for him to accomplish all of his tasks himself, the Supreme Pontiff must share the burden of this work with others. Thus there are many office buildings in the Vatican and in the city of Rome, where each morning many men arrive at their desks to take up the day's work. They too form a part of that "Rome" we talk about.

When, from time to time, new problems arise within the Church and new decisions

must be made, these men are naturally concerned in a special way. However, we would have a faulty notion of the Church and its life if we thought that they were the *only* ones concerned. None of them—not even the Pope himself—will know all of the answers, and while much of the finest talent in the world has been called to Rome, not all of it is there. For that reason, "Rome" itself will look for assistance from the rest of the Church in solving the questions which arise. It is no challenge to her authority, nor a renunciation of it. The Spirit of Christ Who rules the Church will act where He chooses. This is a part of the social nature of the Church. As a result, it is not at all unusual that, while the Holy Father ever retains the supreme authority, the beginnings of certain movements might take rise elsewhere.

Movement From The Grassroots

To apply this to the liturgy, we can speak in a more practical fashion. For many years, there have been discussions about the need for liturgical reform—discussions which took their rise outside of Rome for the most part, and which continued to gather momentum as time went on. The first men to speak out might have been writers or professors or pastors—people, at any rate, who saw a breach between theory and practice.

There were two ways of interpreting their statements. Some would at once turn to name-calling and label them "radicals," claiming that they were sowers of discord, fanatical, disloyal to Rome. Others would listen to what they say, and evaluate it. If they thought they were correct, they might then agree, or if not, they would disagree. But it brought forth discussion, and discussion is not bad in itself. It can often be the result of the work of the Holy Spirit, and the advice of Gamaliel might well apply to it: Let it go on; if it is of God, it will prosper, and if not, it will be overthrown.

As time went on, these liturgical discussions reached that stage where they were adopted officially by the Church. Looking back, we might say that the movement had God and logic on its side. It gained many followers; members of the hierarchy committed themselves to it. Little by little, individual bishops or different countries would ask for permission to put some of these matters into practice—evening Mass, a modified Eucharistic fast, vernacular rituals. Finally the Holy See itself took over the lead and began to consider wide changes in the liturgy which can be compared with those brought about after the discussions of Trent.

In instituting these new re-

forms, Rome once again had recourse to those outside the Eternal City. There was need for a gathering of minds. A number of international liturgical weeks were held. The first revision of the Holy Saturday services appeared, with the indication that it was to be used on a trial basis, preparing the way for the final revision. This trial was continued for five years; and then the final changes for all of Holy Week were issued.

Actually, no one should have been surprised when these final revisions appeared, since all the indications pointed to this final step. Yet how many had been indifferent to the entire procedure during those years of preparation, and had written it off as something for "liturgical fanatics" that would never last. If certain cries went up that "We are not prepared for such a radical change," we might have to admit in all honesty that we had only our own indifference to blame for it.

'The Wheel That Squeaks—'

Perhaps there were also certain elements of the reform which failed to meet the American situation, but it shows again the faulty thinking involved in the "sit back and wait" theory. The attendance of Americans at the international meetings was always embarrassingly low for a Church our size; the same might be said about the number of first-rate liturgical scholars we could contribute to the work. After all, the men in Rome who had to make the final reforms can only know the American needs from the American Church, and far from being a challenge to their authority to bring our needs to them, it is simply what they expect. If we failed to do that, we can hardly complain later about "what those men over there are doing." As the concessions granted later prove, they are most adaptable in formulating liturgical laws, but since most of them have never spent any great amount of time in America, they depend upon help from others.

All of this has its application in other fields as well. We all know how Leo XIII turned to the German bishops who had concerned themselves with social problems when he wished to formulate his own social teaching. Recently many people have emphasized the responsibility of theologians to investigate new problems, and not act simply as recorders of what the Holy See has said. There must be this initiative and interest in the life of the Church. The only requisite is that it be subjected to the final decision of the Supreme Pontiff, and that it abide by the legislation already in effect. In the matter of the liturgy, for example, the Holy See has ruled that it alone may *introduce* changes. That much, then,

is settled. But that does not mean that Rome alone can discuss the problem, or suggest changes. Quite the contrary, the assistance of many others is sought after.

Absolutely speaking, there should be a certain number of real liturgical scholars in every country, men who have the time and means at their disposal to make real contributions to liturgical science. If men can be spared from their dioceses or congregations for the missions, or for diplomatic work, we should also be able to see the value of releasing a man for scholarship, as it were. Liturgy is frequently treated as a secondary subject in our seminaries, something to be handed over to whoever happens to be on hand. Such an approach can seldom help the work, since those on hand will almost always be men with a good amount of other things to command their attention.

Groundwork Still To Be Done

In the same way, there is a need of theologians studying the liturgical life of the Church more deeply, and relating it to the doctrine of the Mystical Body; a need of musicians and poets combining to produce worthy hymns in the vernacular. There is much ground work to be done if liturgical reform is ever to produce the results envisioned.

It is for this reason, also, that the parish priest should have a lively interst in the matter. It is not something that we can leave to the specialists, and for a very good reason. For one thing, liturgical reforms cannot be introduced without the advice of those who are engaged in parish work, and who are conscious of the practical problems which may escape the scholar. This concern for the pastoral viewpoint has marked the international conferences on liturgical reform in a special manner.

Beyond that, however, there is still another reason. Scholars, episcopal committees, Roman congregations can discuss the need of reform and propose steps to be taken, but when the Holy See actually approves of them, the matter is thrown into the hands of those priests who are in daily contact with the faithful. Specialists can plan reforms, but the parish priest must see that they succeed. And that is no easy task.

In order to grasp the reason for a specific change, we have to understand the theory behind it. After all, there is no point in replacing a perfectly good set of ceremonies with another perfectly good set, simply to make a change. There must be a basis for it, quite obviously. There must be some breach between the theory and the practice, and the only way to see precisely what it is, is to understand the

theory. Once the priest sees that, he can set about explaining it to his people, and—what is even more important—infusing the proper spirit in regard to the new reforms. Without this, there is an ever-present danger that liturgical reforms will amount to little more than external changes—which never achieve the results intended when making them.

The Parish Priest

If, for example, the end result of Holy Thursday is that the people come to Mass in the afternoon instead of the morning, not much has been gained. Possibly more of the faithful will be able to attend Mass, but once the novelty of the change has worn off, things will seem about the same as they were before. The success or failure of such moves will depend ultimately upon the parish priest. The same is true of any other change in the liturgy. The purpose is to awaken a true liturgical spirit in the faithful, and enable them to take part more intelligently and more wholeheartedly in the prayer life of the Mystical Body. Unless we actually achieve that purpose, we have missed the goal.

For that reason, it is hardly idle talk when a group of priests begins to discuss liturgical reform, and argues about the reason for it, the possibilities envisioned, and the like. It is not indicative of a spirit of unrest, of "disloyalty to Rome," but rather of a concern for their pastoral duties. To sit back and "wait until Rome moves" will have only one result: when the changes are finally introduced, the priest will sit there wondering what to do with them. Not having kept abreast with these matters considered so seriously by the Church, he will fail to understand them, and will not be able to apply them in his own parish as he ought. And the reform thus meets with an obstacle that it can scarcely overcome.

Such discussions never settle anything perhaps, but they are not intended to. The Holy Father is the one who settles those matters, and he alone. But they do form our way of thinking, and help prepare for what lies ahead, and that is no small thing. Without the understanding and interest of all priests, the whole business of liturgical reform can only too easily turn out to be nothing more than the lifeless ritual of something which appeared vital and majestic on paper.

Preacher at close of sermon to one of his deacons, half asleep: "We'll now have a few minutes of prayer; Deacon Brown, will you open?"

Deacon Brown: "Open? I just dealt."

The Mexican In Our Midst

The Church is for everyone — *Robert A. Reicher*

I WAS lying flat on my face in an oozy mixture of mud and snow, pinned to the ground by a barbed-wide fence and bleeding from several cuts inflicted by the barbs. A few miles away, a housewife in a battered station wagon was frantically trying to shush a load of children babbling at her in a foreign language. It might have been a battlefield scene complete with refugees, but it was only a priest and several parishioners trying to prove that the Church works for everyone.

We were trying to take children of Spanish-speaking migratory farm workers home from the first day of a special school program. There had been some difficulty in organizing the homebound transportation, heightened by the fact that the shy children spoke little or no English. And, seeking directions in the dark of a February evening, I had blundered into a farm fence. As I grumblingly collected myself, nine-year-old Estella Menchaca shivered beside me and wept in Spanish that she wanted to go home (wherever that was). So did I. If the parishioners driving the other cars were having similar difficulties, I reflected, they were certainly receiving a valuable lesson in the principle that the Church is interested in everyone.

In this case, the Church included not only a suburban residential area, but also some of the remaining truckfarm country of Illinois' highly industrialized Cook County. To these farms every year come Spanish-speaking workers, some Mexican, most of them American citizens of Mexican ancestry, with their families.

Priests of the area were concerned about the spiritual and physical condition of these workers. More and more of them remain as permanent residents each year, living in chicken coops, old trailers, barns or farm service buildings. They are overwhelmingly Catholic, and proudly display in their rickety homes the red-lettered sign: "Este Hogar es Catolico." Usually, several pictures are visible—Our Lady of Guadalupe, San Juan de Los Lagos, and the Sacred Heart. But their brand of Catholicism has been far different from that of the ordinary Catholic in the northern part of the United States. Late baptisms, invalid marriages, very infrequent attendance at Mass were the common customs among this traditionally Catholic people.

The Cardinal's Committee of Spanish Catholic Action of the Archdiocese of Chicago, realizing the gravity of this problem, convened a meeting in

August of 1955. Monsignor Vincent Cooke, head of the Catholic Charities Office, Father Gilbert Carroll, executive director of the committee, and Mr. Lester Hunt of the Catholic Charities staff listened as local priests told of their contacts with the Texans and Mexicans. Some estimated that over 3,000 migrate into a small area each spring, leaving in late October or mid-November. From this meeting came the first organized efforts among suburban Catholics to assist these people.

Summer School First

The first approved suggestion was the establishment of a summer school for the lovable children of these families. In September and October of 1955, planning began in earnest. It was obvious that a large staff of workers would be needed to obtain information. Before any instruction could begin, a thorough and accurate survey of the area was necessary. Would the members of the local parishes be willing to help on the scale necessary?

I was amazed at the ready response to a few telephone calls.

"Tour farms and look for migrant workers with children? Sure, Father, glad to. The Church should do something for these people."

Holy Name men, Women's Guild members, CFM couples, volunteers from the Legion of Mary at the local Nike base stood in barnyards, on the backsteps of farmhouses, or in the fields, learning the problem, assuming responsibilities for the groundwork of the program to bring the Church to everyone. The survey results were tabulated, and final approval was given to plan for a six-week summer school in Saint James Parish, Arlington Heights, Illinois, geographical center of a migrant worker area. Financial aid was to come from Catholic Charities of the Archdiocese of Chicago.

In December of 1955, it was also ordered that a program of religious instruction be established for the surprisingly large number of children who remained as permanent residents. This program of religious instruction would let the Spanish-speaking people know that the Church was interested in them, and it would be an excellent starting point for the summer school. Again the highways and byways, losing the glow of fall, and covered with the snows of winter were visited by our groups of lay people. They slogged through inches-thick mud to workers' quarters, sat in rooms whose cold was not dispelled by a flickering kerosene stove, and told of the plan to half-understanding parents. In sign language, in high-school Spanish, r u s t y through disuse, and simple English phrases, the message

was communicated to these isolated people.

They agreed to a winter program of instructions to be held at least once a week. Most adults possessed some knowledge of the faith; but the wandering life had prevented such instructions for the children, especially in areas where Spanish-speaking priests and sisters were not to be found. For the first time, these Spanish-speaking were visited by a priest and sisters who were interested in them. All preliminary work to throw open the Church for all was done by a zealous laity. February 7th, 1956 was selected as the date for the opening of religious instruction.

Arranging Transportation

Again our lay people made a last tour to check the names and addresses of those who would attend. The next step was the organization of transportation for the youngsters. A notice was published in different parish bulletins and volunteers were secured. On February 7th, about 2:30 p.m., we went forth feeling like the apostles of old, in two station wagons and five cars. Two of the drivers were high-school seniors, two were mothers of large families, one was a disabled war veteran. Forty-one children, including little Estella, made first contact with a Church that had never really forgotten them. The only hitch occurred on the way home, when the farm addresses turned out to be inaccurate. Estella's home was finally located, and she should be in the next class of First Communicants.

The Saint James grammar school is staffed by the School Sisters of Saint Francis of Milwaukee. The original plan called for three after-school classes, once a week. Within a short time, the program required three nuns and two priests with over 115 children coming each week to Saint James School. Twenty-five cars and station wagons were in operation to the end of the school year. During this year, things are running more smoothly with the acquisition of a bus, and the hectic pioneering spirit has disappeared.

What began as a preliminary program has now become important in its own right, and this part of the program has been improved upon almost monthly. In addition to religion, English and reading are taught by volunteers. Tuesdays are special days in the parish, because Tuesday is the day for the Spanish-speaking.

Various public agencies expressed immediate interest in the work among the migrants. The Illinois State Department of Labor, the Cook County Health Department, C o o k County Farm Bureau assisted most generously. The assistance turned out to be mutual-

ly advantageous, since these agencies now rely on us to help them in some of their problems.

Highly Successful—Most Exhausting

The summer program turned out to be highly successful, most exhausting, but very rewarding for religious and laity. Original plans called for 170 children; but as the lay people visited the farms again, more and more parents begged to have their children accepted in the school. The absolute capacity of the staff was reached at 225, and the peak day was 243 children in attendance. Only the tomatoes in the last week of the summer school made the enrollment drop to about 210.

For some of these children, it was the first introduction to a school. For most of the children it was a splendid introduction to the Church which loved all of them. To others, it was a link between the Church they knew in Texas and Mexico. A beginning was made in handling a problem, second only to the Negro problem in our country. Latest estimates indicate over a million and a half workers will be on the move, seeking employment. They need physical and spiritual care.

The summer and winter programs had four basic aims. The first and obvious aim was education, religious and academic. Classes began at 9:00 during the summer and ended at 12:15. Religion, reading, English, and other subjects were taught. Two priests, five nuns, four volunteer lay teachers, three college students and two seminarians from the diocesan seminary made up the full-time faculty. Backing up this effort was a whole host of parishioners who volunteered for chauffeuring, kitchen help, secretarial work, and other daily chores. From start to finish, about one lay person for each enrolled child helped out in the program in one way or another.

For the first time, the little Adelas and Fidelas and Serafins began to attend Church. Local public-school principals noted an improvement when these children returned to school in the fall before the mass exodus to the South began. They were registered and in attendance in the parochial schools because of the summer program.

Proper Medical Care

The second aim of the program was proper medical care. Local doctors, Catholic and non-Catholic, generously treated the children free of charge. Shots were given, and one case of tuberculosis was detected by the tuberculin tests. The local nurses' club stationed a nurse at the school each day. Instruction was given in hygiene to the children.

The third aim of the pro-

gram was proper dental care. The area dentists also treated the children without charge. Some of the children had never visited a dentist in their lives, and the cries of fright and pain forced us to bring the children to the dentists instead of bringing the dentists to the school.

The fourth part of the program was plain neighborliness. Food and clothing were distributed. Marital problems, amplified by miserable housing conditions, increasing alcoholism, and the impersonality of migrant life, were discussed and help was offered. Family breakdown increases if the family e l e c t s to remain throughout the year. This last facet of migrant life is especially tragic, since the Spanish father is at heart a strong believer in the beauty of his family life. Studies are now being made to improve the housing, the stability and security of the migrant worker by laymen who became interested in the summer school.

The laity came to realize what the Church is in action. They received a new look into the hearts of the Spanish-speaking. They realize now that their desires, hopes, and even some of their vices are also their own. They were no longer toiling figures bent over in the scorching sun, or the dark-skinned people who invaded the shopping centers on Friday evening; they were no longer the outcast poor, but they were fellow-Catholics with names, with problems, with personalities. This work will continue and grow, and with it will grow the Church, ever anxious to bring all her children closer to the heart of Christ.

Devotion To Mary

The eminent way to protect and nourish an unsullied and perfect chastity, as proven by experience time and again throughout the course of centuries, is solid and fervent devotion to the Virgin Mother of God. In a certain way all other helps are contained in this devotion; there is no doubt that whoever is sincerely and earnestly animated by this devotion is salutarily inspired to constant vigilance, to continual prayer, to receive the sacraments of Penance and the Holy Eucharist. Therefore in a paternal way We exhort all priests, all religious men and women. to entrust themselves to the special protection of the holy Mother of God, who is the Virgin of virgins and the "teacher of virginity," as Ambrose says, and the most powerful Mother of those in particular who have vowed and consecrated themselves to the service of God.—Pope Pius XII **Sacra Virginitas** (Quoted **in Catholic Mind**)

A Teen-Age Retreat

John Patric Feeney

For your public high-school students

A CASUAL passer-by would have wondered what was going on. He would have been puzzled to see hundreds of teen-agers emerging at midday from St. Peter's Church. A moment's reflection would have told him that January 2 is vacation time. What's going on?

The answer to this hypothetical query is: a 3-day retreat for the Catholic youth of Oshkosh, Wisconsin, all of whom necessarily attend the public senior high school.

The notion of attempting such a project evolved from organizational meetings of the Oshkosh CYO Council last summer. This group — formed in 1955 under the auspices of the pastors of the city's six parishes— plans, promotes, and carries out religious, social, and athletic activities for some 600 teen-agers on a city-wide basis. Council membership includes priests, lay advisors, and student officers and delegates. The program covers just about everything: dances, skating, swimming, corporate Communions, talent shows, basketball, May crowning, etc.—and most ambitious of all, a retreat.

The need for and value of a retreat was readily apparent. But would it work? Would enough teen-agers give up a sizeable chunk of vacation time to make it worthwhile? There were plenty of skeptics, clerical and lay, adult and adolescent, but the decision to try it was made. As far as anyone knew (and as far as I now know) there was absolutely no precedent. The kids were told as much, thus emphasizing the idea that this was a most unusual opportunity.

To obtain maximum attendance, we decided to go all-out. Announcements were made at CCD and CYO instructions and meetings repeatedly weeks in advance. Stress was laid upon the fact that the carefully selected retreat days — January 2, 3, 4—would occur at the end of Christmas vacation when, for once, it really seemed most high schoolers would have "nothing to do."

About a week prior to the retreat, personal letters were sent out to the parents of all known Catholic teen-agers. (Included were the 9th graders from parish junior highs.) These were followed by telephone calls made by a committee of women in each parish. This procedure resulted in a fairly accurate count of how many to expect. The calls received a mixed reception — a few, as very few parents "couldn't see it" and seemingly didn't even

Father Feeney is a priest of the Diocese of Green Bay.

encourage their offspring to attend; most were mildly-to-avidly interested. Perhaps the most unhappy note is the fact that all too many parents left the decision to the son or daughter. Such is the spirit of the times.

Names of those not planning to attend were available to priests of each parish and in some instances these students were contacted yet again. One curate actually rounded up a few strays from the street on the opening day!

Excellent Attendance

The actual result was about an 85% attendance. Approximately 500 were registered each day (and some late comers were not registered), leaving fewer than 100 either legitimately excused or simply unaccounted for. Many students, especially boys, made major sacrifices to be present. The retreat was its own best advertisement with attendance climbing rather than dwindling as the retreat moved along.

The program itself was largely conventional, such as one would expect in a Catholic high school. However every effort was exerted to achieve a benefit for the young people. A dialogue Mass went over big, as did a tour of the parish convent for the girls (while the boys were hearing a vocation talk). Reading material was provided in abundance, most of it for a slight charge.

Retreat hours were from 9 a.m. to 3:30 p.m., plus evening sessions consisting of vocational and religious-theme movies.

Silence was strongly recommended but no attempt was made to enforce it.

The Retreat Master, Norbertine Father Robert Carson of Premontre High in Green Bay, was expert. He held interest marvelously, gave of himself and his time unremittingly, answered every question (including the inevitable ones about boy-girl relationship) frankly. Judging from the constant line waiting to consult him, he likewise proved himself an able counselor and confessor.

The noon meal was served daily in the parish hall, in two shifts, and a light breakfast was available to those who received Communion.

The closing ceremony on the third day was a Solemn Mass presided over by the Auxiliary Bishop and attended by nearly every priest in the city. All agreed that the sight of hundreds of young people receiving Communion was itself reward enough to repay any effort.

Many men and women, especially public school teachers, were very generous in giving their time to attend to the various details necessary for such an undertaking. There were never fewer than twenty "on duty" — monitoring, preparing and serving the meals, supervising the reading material and refreshment stands, etc. Sever-

al curates were on hand much of the time, too, particularly to hear confessions.

Financially everything worked out fine — each student was requested to give a dollar and this, plus small concession profits, covered expenses.

The intercession of the cloistered Good Shepherd nuns in Green Bay was sought prior to the retreat. No doubt their prayers and those of many devout Oshkoshians were the key to the Retreat's success.

Results?

What detectable results did it all have? That's a hard question, but here are a few answers: some teen-agers are to be seen at weekday Mass and Communion whereas there were none before; several non-Catholic seniors who made the retreat are taking instructions; CYO projects were given a considerable stimulus; many teen-agers who were "going steady" have reconsidered this practice in the light of the retreat master's counsel; much Catholic reading matter was distributed and is still often quoted.

The following students' comments are illuminating: "The retreat was an experience I shall never forget. At first I thought it would be all right for girls but I soon learned that it was just what every Catholic teen-ager needed, especially those 'not so pious.' "

"For once I concentrated on my soul — without any disturbance while doing it."

"I wouldn't have missed it for anything."

"I feel it was the most inspiring, important and worthwhile experience of my life."

"The retreat made me glad to be a Catholic and I am grateful that our priests were concerned enough about us to make this possible."

Inevitably tremendous good must result from long hours of serious thought on the part of those on adult's threshold. May the day hasten when every teen-ager will have such an opportunity!

Radio Prayers

One day, when we were teaching in one of the New Mexico Indian pueblos, a young Indian, eighteen years old, came and asked me if I would instruct him for First Communion. I inquired if he knew any prayers. He said he knew the Our Father and the Hail Mary. I then asked him where he had learned the prayers. His answer astonished me. "The Archbishop of Santa Fe taught them to me."

"The Archbishop!"

"Yes," he repeated, "every day I hear him say the mysteries over the radio." — Sister Josephine in **The Missionary Catechist**

An Alternate To Limbo

Whither unbaptized babies?

Martin Benedict

SOMETHING new has been added in the Roman Ritual. All Catholics know of that liturgical blessing which has been called—for all too long—the ceremony for the "Churching of Women after Childbirth." Actually, this sacramental is not a "churching" at all. Certainly it is not true in the sense that a Catholic mother, just because she has made fruitful her sacramental marriage, has also somehow become legally unclean and must be re-admitted into the assembly of the faithful! David could confess in his great Psalm 50, that unequaled hymn of the penitent soul—"in sins did my mother conceive me," meaning, of course, that he, like all humans, came from sinful stock. And we too, even though born of members of Christ's Mystical Body who have, by sacramental marriage, become God's cooperators in the work of creation—we too come into existence in the state of Original Sin.

The Catholic, however, while recognizing the fact of Original Sin, can nevertheless assert that human birth has become quite a different thing since the day of Christ's accomplishment of the Redemptive Work. The Christian mother brings into existence a little one destined to become a member of Christ, and heir of heaven, an adopted member of God's own family. Motherhood is an honorable state; it is a proud one, too. Catholic mothers owe no one an apology. God's human cooperators, they come to church after childbirth not to be cleansed of some sort of legal stain, but to offer thanks for the great privilege given them by their motherhood.

The "Blessing for a Mother after Childbirth," as it is officially and rightly called, is a beautiful liturgy designed to bring out this dignity of Christian motherhood. But, for some time, there is one class of mothers who may well have felt slighted, or left out. These are those mothers who, though they were God's willing creative instruments, were asked by Him to make a great sacrifice. They are the ones who lost their babies. God permitted this—humanly speaking—untimely loss. He knew what was best for mother and child. Provided the baby was baptized before its death, the mother has a great source of consolation, for she knows that she has an interested intercessor before God's throne.

The Ritual speaks of this consoling fact, too, for in the course of the new sacramental directed especially and exclusively to those mothers who have lost their babies, the Church reminds the mother

that her child is now in "God's heavenly kingdom" and goes on to ask that the mother may one day rejoice in her re-union with her little one in God's eternal loving presence. But what about those mothers whose babies—through no fault of the mother—were not baptized? May they receive this special blessing of consolation too? We think they may.

'Necessitate Medii'

It is a doctrine of our Faith that Baptism is absolutely necessary for salvation. Baptism there must be, either in fact (of water) or in desire, or in blood—martyrdom. Theologians say that Baptism is necessary by necessity of means. It's a "sine qua non" and there is no getting around that fact. On the other hand, one is excluded from heaven only for grave and unforgiven and unrepented personal sins. The little baby dying before baptism is not guilty of any personal sin. But it was born in Original Sin. It comes into life with something missing from its soul. And that "something missing" is the created share in divine life called "sanctifying grace"—without which it is impossible to possess God. So, apparently, babies not having this needed gift simply cannot go to heaven. And they do not deserve hell. What to do with them?

Theologians, faced with this problem, came up with a solution. Such babies go to Limbo, a place of purely natural happiness. There, say the theologians, the baby will be perfectly happy in a natural way and will never know what it has missed. It won't see God. But then it won't know either what it's missing by not possessing God and so will not suffer. Of course its mother will never see it again either. She will be, we hope, eventually in heaven. Yet she won't be upset about this either, for in possessing God there will be no room in her for regret at not seeing her baby. That's the traditional way of explaining the situation. But it is not a tradition without dissenting voices.

It is important to remember that this business of Limbo is *not* a doctrine of our Faith. It is, rather, the solution of theologians to the problem, a solution they have arrived at from a knowledge of principles which are doctrines of Faith. It is what is usually called a "theological conclusion." However, theological conclusions do not bind us to belief under pain of eternal damnation! One can differ with theologians in these matters, provided one has reasons for difference as good as are theirs for maintaining their conclusions.

Now there have been—for centuries, too — many other men who study the things of God, who have not accepted this theory on babies and Lim-

bo. There are more such theologians today. It seems safe to say that pursuit of study in this matter has resulted in another and more optimistic opinion which we are quite free to hold. Of course, this "optimistic" opinion is not a defined truth of Faith either. But it certainly is in accord with what we do know of God's loving kindness. And it is also a source of much consolation for mothers whose babies died before they could be baptized.

The opinion to which we refer is this: babies who died before they had a chance to be baptized, especially if they are born of good Christian parents in sacramental marriage, certainly can be brought to the state of grace and eternal life by force of a special gift of God. God wills the salvation of all men—even that of unbaptized infants.

The Infant's Faith

Take the case of a baby that does receive holy Baptism. Faith is necessary for Baptism. Without Faith, that sacramental re-birth is ineffective. One must believe and be baptized —not just *be* baptized. But a little baby cannot make an act of Faith. So what happens? The Church, as God's instrument, supplies the Faith of which the infant is incapable. At the moment of Baptism it is the Church's Faith offered in the baby's name which opens that little soul to the incoming of the divine life and the inhabitation of the Three divine Persons.

If the Church can supply the Faith for babies of Catholic parents at the moment of Baptism, why can't she supply that same needed Faith for babies of good Christian parents? We're not talking here about babies who are not baptized because of their parent's neglect, or lukewarm faith which lets them put off this all-important sacrament. We are, however, thinking about those parents who definitely intended to have their babies baptized just as soon as possible and then something totally unexpected interfered. Maybe the baby was stillborn; maybe the baby died very suddenly and there was no baptism but it was not the fault of anyone.

Catholic parents know that, as a result of their sacramental marriage, they have a definite right to certain graces from God. Matrimony does not confer a character like Baptism or Confirmation or Holy Orders. But it does establish a sacramental state of life. It does set up a title, a very special right to very special graces. One of the effects of those special graces is the firm and sincere intention of Catholic parents to see to it that their children are baptized as soon as possible after birth. Such a desire, such an intention, springs from Faith, from their

belief in the absolute necessity of Baptism, and from their Faith-sponsored determination that the little ones whom God has given them shall be, in their turn, given the right and title to eternal life.

When the offspring of such sacramentalized parentage is brought to the baptismal font, the "immaculate womb of Mother Church" as the Easter Vigil's Liturgy calls it, the Faith of that baby's parents goes along with it. Sponsors there are, chosen and commissioned by the baby's parents, to make the necessary acts of Faith before Baptism in the name of the baby and as the instruments of the Church's supplying action in this matter.

A Question

Why should it not be possible that God, in His goodness and His sincere desire for the salvation of such a child, would determine that this same sacrament-based Faith should be effective in the event that the baby dies before it is possible for it to receive Baptism in fact? In such a supposition, you would have the child being justified by what is called "Baptism of desire," for such Faith would, of course, include the love of God and the desire to do whatever God wants one to do—and that means, receiving Baptism. Certainly those Catholic parents who have lost a baby by sudden death, a baby that did not have a chance to receive Baptism—and that opportunity's absence being no one's fault—those parents have every reason to trust that God, knowing their Faith, their sincere desire that the baby be baptized, will in His love accept that Faith as supplying for the baby's need and make possible the immediate entrance of the little one into the fullness of life.

It is especially interesting to note that the Church, in giving this special blessing for a mother who has lost her baby, makes no distinction concerning just which class of mothers may receive it. She does not say that it is to be given only to those mothers whose babies were actually baptized before their deaths. If Mother Church makes no such distinction, why should we? After all, only the fervent Catholic mother would come to church seeking such a blessing after childbirth. And it is the good Catholic mother about whom we are here speaking.

All Catholic mothers, then, of whom God has asked the sacrifice of their little ones by calling them shortly after birth —or even before birth—may receive this sacramental of consolation. If the baby was actually baptized before its death, then that mother has cause for great consolation, because, God willing and herself cooperating with Him, she will

join her baby in heaven. And if, through no fault of her own, the baby died before baptism, the Catholic mother may come, nonetheless, to seek this sacramental and its God-given help. She is a woman of Faith, is that mother. God can accept her Faith and He will recognize the title to His help existing in the sacrament which is her marriage. Flowing from that marriage is her own increased and deepened Faith, source of "supply" as the Church's instrument for the justification, under God, of her baby.

◆

◆ ◆

◆

The most distinguished person in the world today in the field of leprosy is a nun. Sister Marie Suzanne after working 25 years with the lepers on the Fiji Islands, spent 4 years doing medical research at the Pasteur Institute in Paris. She is now working out a vaccine against the microbe of leprosy which has been named after Our Blessed Mother, the **Vaccine Marianum.** She now has a laboratory in Lyon, France, supported by the Society for the Propagation of the Faith, where she works in conjunction with professors from the Medicinal School of Lyon. It may seem strange that a vaccine against leprosy should be named after the Mother of God, but let it not be forgotten that she was "immunized" from the "bacillus" of original sin. May she inspire the technicians to perfect the vaccine and all our readers to support the Holy Father's Society for the Propagation of the Faith which makes her experiments possible.—**Mission.**

Thomas Cardinal Wolsey

Piers Compton, Esq. *Ambition incarnate*

THE order went round to "destroy"; and the English army, which had been besieging the French town of Thèrouanne, near the Netherlands border, went to it with a will.

It was the year 1513, one of those all-too-frequent periods when Europe was torn by a three-cornered struggle between the Papacy, the Emperor, and the French king.

Henry VIII of England, married to Katharine of Aragon, had been drawn in by his father-in-law, Ferdinand of Spain; and since Henry, while fearing to risk his skin, desired military glory, he hailed the destruction of Thèrouanne (and it was razed to the ground) as a splendid achievement.

It brought the man who had organized the expedition, its army, pay and transport, prominently into notice. He was the royal almoner, Father Thomas Wolsey, from the Suffolk town of Ipswich, then about 40 years of age.

Of unexceptional stock—his father, certainly concerned with cattle, may have been a butcher — he had passed through Oxford, was ordained, became bursar of his old college, Magdalen, and was then made master of the adjoining school.

The father of three of his pupils presented Wolsey with his first living, in the western county of Somerset; and from that time he moved slowly. There was no sudden rise, for Wolsey had the high talent—or was it genius?—that mounted by his mastery of detail, and the sense he conveyed of giving support to those who employed him.

He moved with a slow, plodding certainty that seemed to match the fulness of his body, the largeness of his face and head, the quality of command in his voice. Vulgar in his love of lavish display, and in his lifelong habit of relating every dignity that showered upon him to his own person, he thereby inspired the active dislike of the old families and the envy of the new; and although, except at the bitter end, he never lacked patrons, yet he could never claim a friend. The one who came nearest in that respect, his secretary, Thomas Cromwell, used his knowledge to betray him.

Wolsey had been one of the agents, under the new Tudor monarchy of Henry VII, who made and maintained a network of intrigue through its European connections. He learnt the conducting of affairs, the value of alliances and (another mark of the Tudor world) of money.

As a churchman he indulged

the abuse of pluralities. He had great income, a great London house and, like many of his kind, a regular mistress whom he acquired by what was politely termed an "uncanonical marriage."

His Confessor

We know that her surname was Lark, and that she came of the same lowly stock as Wolsey. We also know that her brother was a priest—and we have some concern with that brother. For Wolsey, either by some freakish turn in his nature (and he was not wholly serious, he had been put in the stocks for rowdy conduct at a fair), or by some paradox of flesh and spirit that the common orthodoxy of the time accepted, made him his confessor.

Such a situation was a symptom of the reform that many men, in things ecclesiastical, were anticipating or demanding. But Wolsey was not of their number. As almoner to Henry VIII, his chief concern was the whirlpool of European politics. A league had been formed with the object of checking the French power which, from its base in Milan, was menacing the temporal rule of the Papacy.

Hence the destruction of Thèrouanne and the delight, shown by Henry, in the man who had been the architect of the moves that inspired it. Hence also the call that went out to Bainbridge, Cardinal and Archbishop of York, who was then in Rome, to secure some advancement for Wolsey.

He was made Bishop of Lincoln. The year 1514 found him master, for all practical purposes, of the king himself. For Henry was not yet the gross, callous tyrant he became. He was glad to lean on the massive dignity of Wolsey, who now came forward with the imperious request that he should be made Cardinal and Papal Legate, with power of the Pope in England.

The reigning Pope, Leo X, demurred. He knew that the suggestion, in view of the French threat, was really a bribe; and while he held back, a rumor reached Wolsey that Bainbridge would shortly return as Legate.

In the summer of that same year, Bainbridge died; of poison; and suspicion—though no proof is forthcoming—will always point at Wolsey, who forthwith stepped into the dead man's shoes as Archbishop and holder of the second See in England.

But still he was not satisfied; pressure for the red hat continued; and suddenly the Italian stage took on a new setting.

The Red Hat

In mid-September a great French army descended on the pro-Papal forces at Marignano. They had strong artillery

backing, guns of bronze that spoke all day and all night in the ensuing battle that went in favor of the French, so that Pope Leo, more than ever dependant on allies, turned to England and conceded the red hat to Thomas Wolsey.

A few weeks later Wolsey succeeded Warham, the old Archbishop of Canterbury, as Chancellor of England. But still he was not satisfied. He would be Legate. He played his agents carefully; dabbled with intrigue; and once again he was favored by a sudden shift in the political setting.

This time a great Turkish army was on the march, invading the Danube valley, and Pope Leo issued a rallying call to the Christian princes. But when his representative, Campeggio, attempted to land in England in order to make it known, Wolsey resorted to shift after shift to hold him up; and Leo was finally forced —though the crusade never came into being—to yield to this political blackmail.

Wolsey was appointed Papal Legate, now with control not only of the State, but of the Church within it, gathered into his hands. But still he was not satisfied. There was yet one Supreme Authority for him to grasp, and when Pope Leo, and later his successor, Adrian VI, died, Wolsey swung his magnificence into action and aimed at the Fisherman's Throne.

But it seemed that a limit had to be put to the power of the man whose outward show exceeded that of his monarch. He was tricked, first by the French king and then by the Emperor, both of whom promised to sway the elections . . . And meantime the sands were running out.

Temporal Power

Wolsey, like the splendid publicity agent he was, could organize the Field of Cloth of Gold, with its fantastic apeing of chivalry as a sign of friendship between England and France, which was the second string of his European policy . . .

He could live in state at Hampton Court, with the 800 members of his household, or travel behind his ceremonial maces, his great cross and the Cardinal's hat, surrounded by attendants in splendid liveries of crimson and black . . .

There were bishops to latchet his shoe, dukes to hold the basin while he dipped his fingers in water; but he who was ambition incarnate failed to recognize that restless consuming spirit in Ann Boleyn, who now appeared on the royal stage as (so Wolsey at first believed) the king's future mistress.

But he was wrong. Ann was bent on nothing less than marriage, and the crown; and under her skilful persuasion Henry, twisting like a gigantic

fish on the fine thread she allowed him, gradually slid away from his chancellor's influence.

When Henry's fatal obsession and Ann's intention were made clear, Wolsey assisted in the moves to obtain a decree, from Pope Clement XII, declaring the nullity of Henry's marriage to Katharine; this on the twofold ground that she was his brother's widow, and that a defect existed in the dispensation, granted by Julius II, for Henry to marry her.

But Wolsey had passed his summit; lost his touch; and in these dealings, in the papers that passed between him and the Papal diplomats, there is evidence of a man striking out, grasping for the means of impressing himself, whereas before he had moved with a might and a majesty that gathered volume as it went.

He tried to arrange a council of French Cardinals to strengthen Henry's case. They stood aloof. He then, as Ann more openly flaunted her power over Henry, took the abject course of supporting the woman who was really his rival and who, from first to last, blamed Wolsey for the delay.

A Flawed Trump

In finally accepting the shameful prospect of her marriage to Henry, Wolsey relied on a single trump card—the suggested flaw in the dispensation of Julius II. But this too was cut from his hand, for a brief, also issued by Julius, was suddenly discovered; and this was found to cover any faulty drafting, even if such existed, in the original document.

It was now for Wolsey to strain every nerve to secure the condemnation of the brief as a forgery. But the Papacy still held back, and along with time there was also passing the last shreds of Henry's never certain temper.

New hope rose for Wolsey when a Legatine court met in London. But more time passed, and before a decision was reached, Clement recalled his Legates and decided to put the case before his own court in Rome.

It was then that Ann, striking through the dissipated king, brought down the scarlet-robed Colossus who had failed, through no purpose of his own, to be the instrument of her impatient and unbridled will.

He was indicted under the statute of *praemunire,* which the Crown could resort to as a means of protection when excessive demands, of any kind, threatened to impose upon its privilege.

Wolsey made the obvious reply—that all he had done had been in keeping with the king's instructions; but Henry,

now committed headlong to the steep of infamy, and diseased, made a denial that was every whit as contemptible as Wolsey's subsequent surrender.

His giving up of the Great Seal followed as a matter of course. Then he, who was a Prince of the Church, admitted dependence on the civil power. He was stripped of possessions; ordered to retire to his diocese of York that he had only ruled, an absentee bishop, in name; and there he was arrested for treason.

On the way south (it was winter, the year 1530) he was compelled, by sickness, to stop at Leicester. Torchbearers led him to the Augustinian Abbey, where he spoke the words that Shakespeare was to crystallize into immortality: "If I had served my God as diligently as I have done the king, he would not have deserted me in my grey hairs."

He was shriven; made full confession; and, with his dying, the blemish of the divorce in which he had figured flooded over the scarlet he had worn; over the Church he only served well upon his deathbed; over the English scene.

The parish priest was walking down the High Street when he met the village reprobate.

"Tell me, Father," said he, "I know you're a very knowledgeable man—what is this fibrositis I'm hearing so much about?"

The P.P. thought that this was a Heaven-sent opportunity of teaching this rascal a lesson, although, like the British Medical Association, he didn't really know what fibrositis was.

"Fibrositis," he said, "is brought on by drink and laziness. You have too much drink taken: on the way you fall and you can't get up and you wake up with the pains of Hell in your back, pains brought on by drunkedness and debauchery."

"Ah, I'm glad to hear what it is," said the reprobate. "It's you that knows everything. The reason I asked you was that I read in the morning paper that the Archbishop was confined to his bed with it."—London **Universe.**

Breviary Hints

A little refresher for young and old

Winfrid Herbst, S.D.S.

IN my spiritual reading one day this paragraph gave me pause: "In the private recitation of the Office we should assume a kneeling posture as far as possible, observe the designated time for each of the hours, and recite them with as much respect, attention and devotion as if we were in choir. It is the same God Whom we honor in both cases; and the public prayer of the Church is equally important wheresoever it is offered."

This ideal direction is at least a reminder that there is only one Office, that there is no such thing as a private Office, now reduced to a minimum; it is only a substitute for the choral Office.

Of course, priests recite the Divine Office daily for their own sanctification, but not primarily so. Even if a priest has to say: "I don't get anything out of the Breviary," it is still an essential part of his mediatorship with God, the fulfilment of a primary duty of praying for the Church, for the faithful committed to his care; and he will derive spiritual profit from it if he recites it with this intention.

Obligation

It is certain that the omission of the whole Office of any day is a grave sin. It is understood, of course, that the omission is voluntary and that the bad disposition continues throughout the day. It is then one grievous sin, unless one changes and then again renews his bad resolve not to say the Office.

It is the common or at least by far the more common teaching of theologians that each of the different parts of the Office binds under pain of serious sin, which does not mean that seven mortal sins are committed when the whole Office is of set purpose omitted, but one. Some theologians doubt whether a mortal sin is committed by the omission of *one little hour.*

Those bound to the recitation of the Office must say it according to their own *Ordo,* as assigned for that day. But, though lessons and such like that have been wholly or in part reformed should be inserted in new Breviaries, they are not obligatory for those who say the Office according to the Breviary they have.

So the precept regarding the recitation of the Office is twofold: it must be recited daily and that under pain of grave sin; and it must be said according to one's proper *Ordo,* which is a secondary obligation, binding sometimes under

grave, sometimes under light, sin.

The obligation of reciting the Office is affixed to the day and expires with the day, so that when the day is over it neither can nor need be supplied.

It is a grave sin of one's own accord to substitute the rosary or some other prayers for the Office.

One should hold to the teaching that it is a serious sin so frequently to use a different Office from the one prescribed as really to mix up the annual order of offices. However, he sins only venially who without a good reason changes the Office to one that is equal or almost equal, e.g., the Office of a Confessor to that of a Martyr. But if one has a good reason, it is no sin to change the Office to one that is equal or almost so. A slight good reason would suffice, such as devotion or convenience. All the more is he excused who does not have the office or the lessons prescribed. In such a case he may and must use what he has, taking the common lessons.

If the wrong Office has been said and is finished, there is no obligation to say the right one; but if the wrong Office was notably shorter, one should supplement something from the right Office to make up for that.

If the error is noticed before the wrong Office is finished, one may finish the Office begun or recite the rest from the right Office. The axiom here is: *Officium pro officio.* However, this axiom does not apply if, for example, instead of None one twice recites Sext, because one hour does not supply for another. However grudgingly, None must be recited.

In positive or probable doubt as to whether one said the Office, the obligation ceases. Hence, he who doubts whether he omitted either a part of an hour or a whole hour, is bound to nothing. A probable conjecture suffices. The Divine Office should always be said well and devoutly, yet each one should be on his guard against scruples and needless anxieties.

How To Recite

In the private recitation of the Office the grave obligation is fulfilled if it is said within a natural day, that is, from midnight to midnight. In order to avoid venial fault Matins and Lauds must be said the day before or in the morning, Prime and Tierce in the morning, Sext and None either before or after noon. Vespers (outside of Lent) and Compline after noon. In private recitation one may without fault say Vespers in Lent after noon, except on the first three days and Sundays.

However, any just cause, even light, excuses from any fault in the anticipation or

postponement of the canonical hours, provided the whole Office is said from midnight to midnight sometime. (Choral recitation is not being considered here.) By a just cause is meant here greater devotion or quiet, by reason of study or class, reasonable convenience, a journey to be undertaken, work that had or has to be done, the danger of such work coming up. Thus the whole Office may be deferred to the afternoon if the morning hours are more suitable for continuous study, or vice versa.

Matins and Lauds may be anticipated for the following day without any special privilege from two o'clock in the afternoon. Special indults permit an even earlier anticipation, often from twelve noon, provided the Office of the preceding day has been finished.

The teaching of those theologians who hold that it is no sin in itself not to recite Matins and Lauds before Mass is truly probable and practically preferable.

The anticipation the day before of Matins and Lauds is not an obligation but a privilege; and no one has to make use of a privilege granted in his own favor. But it is advisable always to anticipate.

In the private recitation of the Office, either true or mean solar, or legal time, whether regional or other, may be used.

Davis says: "In regard to order and obligation of saying the Office, the respective times of the hours should be retained, if conveniently possible, but in the private recitation there is no obligation to do so" (*Moral and Pastoral Theology, vol. 4, page 281*).

More About How

To fulfil the obligation, one must have the intention to pray. This is had when one takes up his Breviary in order to recite the Office, for that is at least an implicit actual intention.

As regards external attention, it is required and sufficient that one pronounce the words rightly with the intention of praying or giving honor to God in the name of the Church, even if one does not understand the meaning of the words.

One will avoid even venial sin in the recitation of the Office if one attends either to the meaning of the words as much as possible, or to the mystery of the respective Office by devout consideration, or if one simply has devotion, pious affections as regards the holy things treated of in the canonical hours.

Involuntary distractions, even if by chance they exclude due attention, do not induce the obligation of repeating; the Office would otherwise become too burdensome. The same mild rule may also be applied to distractions partly volun-

tary. One should strive to avoid voluntary distractions by quietly repelling them and by avoiding their causes: unnecessarily looking about out of curiosity, reciting the Office in the street or in public places, failure to withdraw from the noise and disturbance of others, as far as that can be done.

The obligation of the Office is not satisfied unless the recitation be vocal. It is not required that one be heard by others; nor is it required that one should hear himself; nor is it required that he could hear himself if there were no impediment (noise, deafness) in the way. It is sufficient to use that inner speech, which is a movement of the articulatory organs so restrained as to be inaudible either to the reader or to any other person, and which yet entails the reading of every word. This is recitation in the deepest sense of the word. It will eliminate that excessive chin-wagging, unnecessary movement of the lips and jaws, that hissing sibilance, which are sources of visual and auditory distraction to all who happen to be around.

Mispronunciations

It is no sin if there is a slight mutilation of the words or syllables because of some natural speech defect, like stuttering, or because of slovenly enunciation which one is trying to better.

No interruption of the Office, no matter how notable, constitutes a grave sin, provided the whole Office is said within the day. A notable interruption made for a good reason is free from all sin. An interruption made without a reason, if it be notable, is a venial sin. If it is a slight interruption, even made without a reason, it is no sin.

There is no obligation of repeating a psalm or a lesson from the beginning if an interruption has been made. It suffices to continue where one left off, as long as the verse or whole sentence was said before the interruption.

Lauds may be separated from Matins for a long time without cause, e.g., the whole night. The same may be said of the nocturns and of the little hours.

Without a reasonable cause the interruption of an hour or a psalm is a venial fault. A reasonable cause for doing so would be necessity, utility, hearing of a confession, devotion, etc. Thus one could interrupt the Office to say the Angelus, to say some pious ejaculatory prayer, to do something or note something down in order to get rid of the distraction that one might forget it, etc.

For a good reason, for instance, the confessor in the confessional expecting a penitent, it is permitted to begin the recitation of some hour

knowing that it will have to be interrupted.

It is not binding under grave sin to recite the various hours according to the regular order. The changing of the various hours, even parts of the same hour, is at most a venial sin and, if there is a good reason for it, no sin at all. If, for a reasonable cause, one recites Matins of the following day, not yet having said Compline for the preceding day, there is no sin.

As regards commemorations, one should, of course, follow the order in which they are supposed to be said; but, excluding contempt or irreverence, the violation of this order is no sin.

Place And Posture

For the private recitation of the Office no special place is determined. It should be a place considered proper for the devout saying of the Breviary. As is evident, a church or oratory is the ideal place and is to be recommended. Item, no special posture is determined.

He who recites the Office in a place where he cannot give due attention to it because of the coming and going of people, noise, etc., certainly sins, unless a just cause excuses.

Rubrics that prescribe inclinations, genuflections, the sign of the cross, etc., have reference to public recitation in choir, but not to private recitation. All may therefore be lawfully omitted in private recitation; but it is praiseworthy to observe those rubrics also outside choral recitation, especially when one is alone.

Excused

He who cannot recite the whole Office is bound to recite what he can.

He who is legitimately excused from the recitation of the Office is not obliged to say other prayers instead.

He is excused from the recitation of the Office who is so sick that he is confined to bed. If he doubts whether the sickness suffices to excuse him, he may abide by the decision of the physician, of the Superior, of some other prudent person, or even of his own judgment. One who has a fever is generally excused.

If one is sick and cannot say the whole Office he is bound to nothing, not even to a part of it.

The fact that a sick person can for a part of the day read a book or a paper does not mean that he is not excused from the Office; for the attention required for the Office is more fatiguing.

One who is convalescing is excused from the recitation of the Office for some days, until he gets his strength back, even if he can already say Mass or chat with others or read the papers.

He who is so scrupulous that

he repeats psalms or lessons or the whole Office over and over again is excused from the recitation of the Office.

It is difficult to get a dispensation from the Holy See from the obligation of saying the Breviary because of apostolic labors of various kinds. Certain Superiors in some religious orders can, because of special privileges, dispense their subjects when they give missions, retreats, etc. But the respective Roman Congregation is not so generous. It usually refers the *orator* (the petitioner) to moral theology, or the theologians, to see whether he is excused or not. If he is, he needs no dispensation.

If an urgent, unforeseen necessity arises for work which a priest is obliged to do by virtue of his office and he cannot do it and recite the Breviary at the same time, he is excused. But such an extraordinary occasion is rare indeed, since it does not embrace his usual daily tasks.

Further Excuses

He, too, is excused who cannot say his Breviary without omitting works of charity and piety of great moment; for human law does not oblige to such a cost. Hence, that priest is excused who has to hear confessions all day long which he cannot put off without hardship for the penitents; likewise the priest who cannot get away from assisting the sick, or who has a sick call at night and gets no time before midnight for reciting the Office, etc. If he is so busy with confessions, all day long, he is not obliged because of the Office to forego his meals and the necessary rest, especially not if he is thus overburdened for a number of days. If that should happen on one or the other day, one could hardly say that it excuses from the recitation of the Office. One who is so very busy in the vineyard had better drop some of the work or get a dispensation, if possible.

So when the Sacred Congregation says *Negative, vide probatos auctores,* it amounts to this, as a rule: "Say your Office." After all, it is a matter of only an hour and a half, more or less, every day. And what a privilege it is! Said the Rector to a young cleric who was hesitating to step forward for the subdiaconate because he did not want to bind himself like that for life: "You will find in the Divine Office, next to the Mass, your greatest joy and consolation. So it has been with me, so with countless others."

Those who are obliged to recite the Office do so as public persons, as the representatives of the faithful, in homage, reparation, supplication, and gratitude to God; and the fruits of this recitation are shared by all the members of the Mystical Body, the Church.

code and cult

Q. In the March issue of THE PRIEST under the heading "Code and Cult" in the second question, page 215, a priest asks (substantially): "I say three Masses on Sundays: at 6:30, 8:00 and 9:30 a.m. When am I allowed to take coffee, etc.? The answer states that he cannot take coffee, etc. at all. It is suggested that Father change the hour of his latest Mass to 10:00 and have his coffee, etc. at 8:45.

This came up once before in THE PRIEST and the answer both that time and this time is completely incomprehensible to me. I was once in a similar situation; I studied the pertinent documents, and drew my own conclusions. If I were in the situation mentioned by the inquiring priest, I would take any liquids, except alcoholic, as often as I wished, in any (moderate) amount I wished, and at any time I wished, up to 5:30 a.m. The only reason that I would not take the liquids between Masses is that it would make it impossible to observe the required one hour fast from liquids before Mass, since I would still be saying Mass at that time.

The "spirit of the law" referred to in Father's question, I believe, has nothing to do with the case, but "Leges ecclesiasticae intelligendae sunt secundum *propriam* verborum significationem in textu et contextu consideratam . . ." (Can. 18).

The preceding conclusions, I believe, are clear from the wording of the documents in question. Norma III (cf. Decree "Christus Dominus" as quoted in "The Jurist," Vol. XIII, page 108): "Sacerdotes, qui . . . tardioribus horis . . . celebraturi sunt, aliquid sumere possunt per modum potus, exclusis alcoholicis; a quo tamen se abstineant saltem per spatium unius horae, ante quam *sacris operentur.*"

Pertinent rules taken from the instruction of the Holy Office on the Discipline to be Observed with Reference to the Eucharistic Fast (as quoted, in English translation in "The Jurist," Vol. XIII, page 120): "With regard to Priests Placed in Special Circumstances (Constitution, Rules III and IV) No. 4: "Priests who . . . are going to say Mass A) At a later hour (that is, after nine o'clock) . . . may take something in the form of drink, but not any alcoholic beverage." No. 5: "The case(s) indicated above is/are such as to take in all the circumstances in which the legislator intends to grant the above mentioned

faculty. Consequently every interpretation which would make these faculties seem more extensive must be avoided." No. 6: "Priests . . . can take something in the line of drink once or many times, but they must keep the fast for one hour before they say Mass."

Ad casum: in order that Father may take the aforesaid liquids, it is necessary that he have Mass after nine o'clock (9:01 would suffice). He fulfills this condition: he is to have Mass at 9:30. Regardless of any other considerations, by the mere fact that he is to have Mass after 9:00 a.m. he is placed in the category of those who may take liquids before they say Mass. Now when must he begin the fast even from liquids?

Norma III says, ". . . se abstineant . . . saltem per spatium unius horae ante quam sacris operentur," or, in plain English, "before they say Mass." The law does not say which Mass, but simply, "before they say Mass," and I fail to see how the above quoted words are necessarily linked to Father's 9:30 Mass. No. 6 quoted above says simply, ". . . they must keep the fast for one hour before they say Mass." It does not say, "One hour before they say THIS Mass, that is, the late Mass." It is not limited to this Mass, it applies to any Mass.

The priest who says a Mass after nine o'clock is in the category of those who are not obliged to observe the Eucharistic fast as far as liquids are concerned; if he is in this category, he may take liquids at any time, except that he must observe the fast even from liquids for at least one hour before he begins (any) Mass. If Father had Masses at 5, 7, and 9:01, he could take liquids up to 4:00 a.m.; after his 5:00 a.m. Mass he could again take liquids as often as he wished up to 6:00 a.m.; and again after his 7:00 a.m. Mass up to 8:01 a.m.

It seems to me that it can be reduced to a very simple thing. Take the last case mentioned. Did Father do wrong? Ask two simple questions: 1) Did Father have Mass after 9:00 a.m.? Answer: Yes. 2) Did Father observe the fast for at least one hour before he said Mass (i.e., any Mass: "ante quam sacris opere(n)tur)? Answer: Yes.

Father is in the clear. No. 5 of the Instruction does say that "every interpretation which would make these faculties seem more extensive must be avoided." But the examples mentioned above do not extend anything: the law says he must observe a fast of at least one hour before he says Mass: he observed the fast for at least one hour before he said Mass. I don't think we should put anything in the law that is not there.

Even if one interpreted the words, "ante quam . . . sacris operentur" as meaning this Mass, that is, the late Mass (which I believe is inadmissible, but which is implied in the answer in THE PRIEST) Father at least could take liquids up to 5:30 a.m., one hour before his first Mass. The law states he must keep a fast of *at least one hour*. But Father would in this case be keeping a fast not only of one hour, but of *four hours* with relation to his late Mass. This seems inescapably clear to me. The fact that Father said two Masses, or heard confessions, or said his breviary, or anything else before his late Mass, would have nothing to do with the case.

To make this even clearer: I believe the one who answered Father's question in THE PRIEST would admit this: If Father said only one Mass on a given day at 9:30 a.m. and observed a fast from liquids for four hours (i.e., from 5:30 a.m.) he certainly would be doing no wrong. How the circumstance of s a y i n g two Masses or doing anything else before the 9:30 Mass would change this is impossible for me to understand.

Father, if anyone at all can give me a really cogent argument against anything I have written here, I shall be most happy to mend my ways. I say "mend my ways" because I have actually lived according to the interpretations here given, and intend to continue doing so.

A. The new law concerning the Eucharistic fast states that priests, before Holy Mass, must abstain for 3 hours from solid foods and alcoholic beverages; for 1 hour from non-alcoholic beverages. It is presumed that the fast is to be determined in relation to the next Mass that is to be celebrated after food or drink has been taken.

Q. Please explain the impediment of public propriety.

A. "The impediment of public propriety in the Code of Canon Law springs from two sources: invalid marriage or public or notorious concubinage. Public propriety arises not only from an invalid marriage which has the appearance of a marriage, but it arises from every invalid marriage which furnishes a semblance of a marriage. So-called civil marriage lacks in Canon Law the appearance of a marriage." (Gallagher, "The Matrimonial Impediment of Public Propriety." Page 145.)

Q. May those who have the privilege of the portable altar use this privilege in a bedroom?

A. Godley, in his "Dissertation on the Time and Celebration of Mass," page 166,

points out that when the faculty is obtained from a local Ordinary or major religious superior, the faculty does not include permission to celebrate Mass in the bedroom; that, however, if the faculty is obtained from the Holy See, unless it is otherwise indicated, it could include the bedroom as a proper place. On the other hand, Canon 822, paragraph 4, points out that the bedroom is not to be considered a proper place for the celebration of Mass.

Q. The pastor here binated the other day and took two stipends. I suppose he is entitled to retain the "stipendium pinguius," but how does he dispose of the other, since he has no dominion over it? In this instance it was thrown into the Church treasury, but I have the feeling that this is the wrong solution. I have known others who send it out and have a Mass said for the same intention. Quid ad casum?

A. Since this is a matter of legal justice, it would be necessary for the local Ordinary to rule on the disposition of the aforesaid stipend.

Q. As a member of an exempt religious order I am often sent to replace local pastors. Regarding the second Mass intention, local Ordinaries often stipulate that the bination Mass is to be said for their intentions, and ask for a monthly report of the same. Am I obliged to say this second Mass for the intentions of the local Ordinary, or can I say the Mass for my own intentions (not accepting any stipend, of course)?

A. Since the Mass is being celebrated in the church which is under the jurisdiction of the local Ordinary, and since a contractual agreement is set up by virtue of the celebration of the Mass, it would seem that the wishes of the local Ordinary should be respected in this matter.

Q. In those countries where the Catholic State prevails, what is to be the position toward non-Catholics residing in the territory of the Catholic State.

A. Pope Pius XII in his encyclical "Mystici Corporis" points out, "Whenever it happens despite the infallible teaching of this Apostolic See that anyone against his will is compelled to embrace the Catholic Faith, Our sense of duty demands that we condemn the act."

Q. Is the plenary indulgence still available to clerics who recite the Divine Office before the Blessed Sacrament?

A. His Holiness, Pope Pius XI, granted this indulgence irrevocably October 17, 1930, upon the fulfillment of the usual conditions.

Q. Is it necessary to follow the Ordo of the Tertiary Sisterhoods in celebrating Mass in their churches and oratories?

A. This would hold true if the Mass is being celebrated in their own churches or oratories, but not necessarily if the Mass is being celebrated for them elsewhere.—V. Rev. Paul R. Coyle, J.C.D.

Is the pall required over the coffin when it is brought into church? Having attended funerals in various sections of the country, I have noticed a lack of uniformity as to this custom.

We are not aware of any specific direction insisting on the use of the pall to cover the coffin. Where it is customary to use the pall, the custom should be continued according to the various writers. The use of the pall to cover the casket goes back to the earliest centuries. The Sacred Congregation of Rites, while not insisting on its use, does set down regulations about the pall. It must be black and made of velvet or cloth, soberly decorated, preferably with fringe or gallon of violet color. Sometimes we see a white cross on the pall, which is not forbidden.

Is there any regulation in regard to the absolution and "libera" at the catafalque? I heard that it is permitted only at the anniversary Mass, the week's mind or the month's mind, and that the absolution is not to be given after any other Mass.

The absolution is permitted after any Requiem Mass, without the body either morally or physically present, provided, however, that the absolution be celebrated with chant. The absolution is of obligation after the Funeral Mass and may be given after any Requiem Mass whether it is a sung Mass or only a low Mass. Father O'Connell states that the absolution "may not be given after a Mass which is not a Requiem Mass such as the Mass of the day or of a saint or a votive Mass, though this Mass is said for the deceased person, nor may the coffin, or the catafalque (when the body is absent), be present during such a Mass . . . If, however, the Office of the Dead does not take place, and a Requiem Mass is not possible, the absolution must be given when

the body is brought to the church or at some other time, *quite apart from the Mass.*"

Any place that I have been stationed as a curate, the custom has been to have the priest recite alone the two prayers following the "Hail, Holy Queen" and the people answered, Amen. Is it not an innovation to have the entire congregation recite these prayers with the priest?

In many places, the custom exists of having the priest and the congregation recite the Leonine prayers together. Such practice has come about very probably from an interpretation of the instruction that the priest and the people should recite these prayers alternately. However, they should not say the prayer to St. Michael together but only the "Hail, Holy Queen."

Instead of having a bell for the altar boy to ring during the Mass, our altar is equipped with an electric chime that is pressed just once and then works automatically during the adorations and elevations without any real regard to the priest's ability to keep up with it. Is not a handbell prescribed?

The rubrics prescribe a small bell (parva campanula or tintinnabulum) to be used at sacred functions. It is often called the sacring bell. The law concerning it is clearly stated in *Church Building and Furnishing* by Father O'Connell.

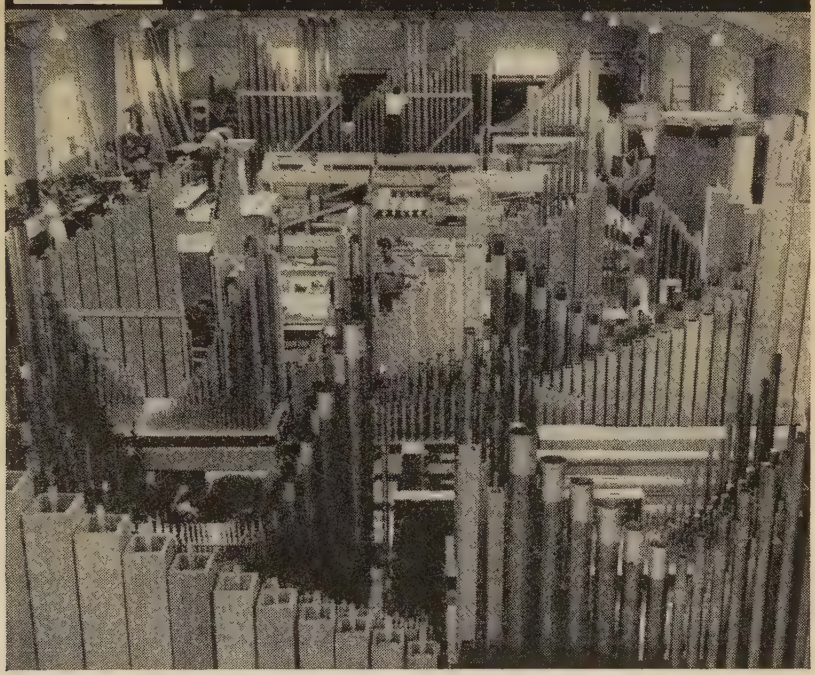
"What the rubrics envisage is a small, single-tongued bell, and the correct kind of bell is a simple handbell, in silver or bronze, with one tongue. It ought to have a good tone and, for a large church, a robust one. Chiming bells, a carillon—used in some places since the 15th century—are not forbidden, but are less correct and cause distraction. Indian gongs are not allowed. The sacring bell—unlike the large church bell—is not blessed."

The Sacred Congregation answered negatively when asked if a cymbal or basin-like instrument suspended from a shaft could be used instead of the small hand bell.

We have a chalice in our sacristy that has the cup removed from it. We wonder if it needs to be consecrated again.

If the cup screws onto the base of the chalice there is no need of reconsecration. However, if the cup and stem are one solid construction and the cup has been broken from the stem, then it is in need of repair and reconsecration. Chalices lose their consecration when their original form is changed and they are rendered unfit for their sacred purpose.

PRELUDE to the most beautiful music in the world



Traditional craftsmanship, exhaustive tests for every WICKS Pipe Organ

Beautiful organ music has its beginning in the craftsmanship of The House of Wicks. Here, careful craftsmen, combining true artistic appreciation with progressive engineering, skillfully fashion the world-famous Wicks Pipe Organs. Before delivery, each and every instrument, large or small, is completely assembled, thoroughly tested and tonally balanced . . . to assure you clean, crisp response and absolute Tonal Triumph.

We will be delighted to show you how a handsome new Wicks Organ can be built to meet your exact musical requirements, within nearly every price range. A letter will bring you complete details.

The House of Wicks

Wicks Organ Company • Highland, Illinois

In our diocesan statutes we read that "the law is not fulfilled where it is the practice that religious women only respond to the Mass prayers." How guilty am I as chaplain to cloistered nuns, where I must offer Mass daily and no server is available?

This problem confronts many a priest and since much has been written over the years both pro and con on offering Mass without a server, we submit for your solution what Father O'Connell has stated in his book, *The Celebration of Mass.*

"The Code of Canon Law (canon no. 813; 2) and the Instruction of the S. Congregation of the Sacraments (5) now allow a woman to make the responses when, for a just cause, no man is available, on condition that she answers from a distance and does not come near the altar. Formerly Mass was thus permitted only in case of necessity; (S.R.C. No. 2745 and No. 4015) now it is allowed for a just cause, and so a priest may celebrate Mass simply out of devotion, when only a woman is available to answer."

We are building a new church and certain questions present themselves concerning the altar and sanctuary. What about the number of altar steps? Is there any particular arrangement to be observed in placing statues in the sanctuary? What about an altar facing the congregation?

a) The number of steps approaching the altar should be uneven, three or five depending on the position of the altar and the body of the church. The main altar generally has three steps, two risers and the predella, so that the altar has prominence and can be seen adequately by the faithful.

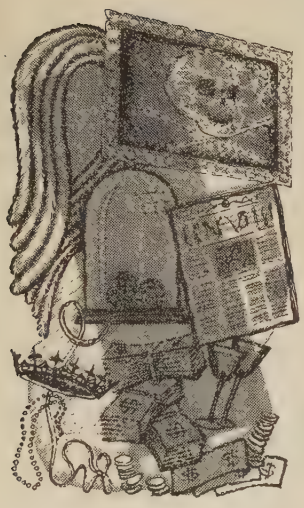
b) In arranging and placing statues in the church, the patron saint of the parish should be given a prominent place. However, care must be taken not to disregard the hierarchy of saints and place in some inconspicuous place a statue of the Sacred Heart or the Blessed Mother.

c) We are not familiar with any law that forbids the celebration of Mass at an altar facing the congregation. However, permission to do so must be first obtained from the local Ordinary. Consequently, before building an altar facing the faithful, we suggest consulting the Ordinary and the diocesan building commission.

Is it permissible for a priest to accept a stipend when he is offering a votive Mass? Someone disputed this point by saying the special devotion of the celebrant is a sufficient reason only when he is saying the Mass for his own intention, and would therefore reduce

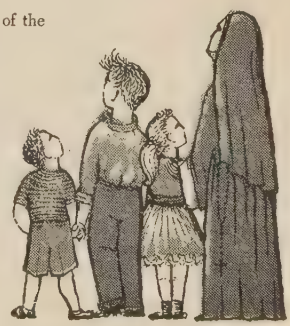
FALSE IDOLS...

OR GOD...



WHOM will they serve?

Today's boys and girls are tempted on every side to serve the false idols—money . . . pleasure . . . power . . . worldly success . . . A secularistic outlook on life is more likely in the case of the Catholic child not attending a parochial school. Catechists in religious instruction classes, however, can lead these boys and girls to a fuller knowledge and love of God—and a daily living of their faith. By making use of proved, attractive, illustrated material, they can present religion in terms of life and against the background of practical everyday situations on the child's own level. The *Confraternity* Editions of the Messengers are such aids, planned especially to help catechists in this vital task. These "religion texts that come weekly" help today's child learn to know and serve God through the presentation of eternal truths in language and art that meet the highest standards of quality. There are three separate *Confraternity* Editions for specific age groups—Our Little Messenger (now in four colors) for grades 2 and 3 . . . the Junior Catholic Messenger for grades 3 to 6 and the Young Catholic Messenger for grades 6 to 9. Write today for information and rates.



P. Kliethermes

Geo. A. **PFLAUM**, *Publisher, Inc.*

38 West Fifth Street, Dayton 2, Ohio

the matter to the request of the one "giving" (to himself) the stipend. In short, when there are a number of de ea *Masses, may the celebrant substitute votive Masses in line with his private devotions rather than repeat the Sunday propers?*

When the ordo permits the priest to offer a votive Mass, be it a requiem or not, a priest is free to choose whatever Mass he wishes and may exercise the privilege to the fullest extent. His private devotion does not enter into consideration of the value of the Mass. The value of the Mass is the same, regardless whether it is a votive Mass or the Mass of the day. If the selection of the various votive Masses on days when they are permitted will increase the celebrant's devotion, that is a purely personal matter and does not affect the wishes of the donor of the stipend unless a specific Mass was requested.

Is there any serious obligation of keeping a large consecrated Host in the tabernacle as long as there are small consecrated Hosts reserved there?

It is not necessary to reserve the large consecrated Host unless Benediction of the Blessed Sacrament is anticipated. We see no other reason for reserving the large consecrated Host, while there is a Consecrated Ciborium reserved.

Isn't there a certain instruction on Holy Communion that should be read each year to the faithful? Is there a serious obligation of doing this?

We are to remind the faithful of their obligation of receiving Holy Communion once a year but we are not aware of any instruction that must be read to the faithful.—Walter J. Schmitz, S.S., S.T.D.

An Ancient Prayer To Mary

Holy Mother of God, Virgin ever blest, glorious and noble, chaste and inviolate, O Mary Immaculate, chosen and beloved of God, endowed with singular sanctity, worthy of all praise, thou art the advocate for the sins of the whole world. O listen, listen, listen, to us, O Holy Mary, pray for us, intercede for us, disdain not to help us. For we are confident and know for certain that thou canst obtain all thou willest from thy Son, Our Lord Jesus Christ, God Almighty, the King of Ages, who liveth with the Father and the Holy Ghost, forever and ever. Amen.

—From a 7th century MS. in Cambridge University Library.

"Prümmer" in English

"Prümmer," the four-volume standard authority on moral theology, makes its long-awaited first appearance in English in this briefer (but still complete) one-volume compendium. The content has been edited for American usage by Rev. John G. Nolan, S.T.D.

500 pages, $4.00

Handbook of Moral Theology

By DOMINIC C. PRÜMMER, O.P.
Translated by
Gerald W. Shelton, S.T.L.

At your bookseller's, ***P. J. KENEDY & SONS, N.Y. 8***

The supreme work on the Saints

Now, at last, the only full modern revision of this classic of Christian knowledge. The most complete and authoritative account of the Saints and Blesseds ever published in English. Foreword by FRANCIS CARDINAL SPELLMAN.

More than 2500 biographies, arranged according to the days of the year. Over 3200 pages. Indexed 3 ways for easy reference. Handsome illuminated binding with gold stamping. Four volumes, magnificently boxed. $39.50.

BUTLER'S LIVES OF THE SAINTS

Complete Bicentennial Edition in Four Volumes. Edited, Revised, and Supplemented by Herbert Thurston, S.J., and Donald Attwater.

BOOK REVIEWS

Occult Phenomena

by Alois Wiesinger, O.C.S.O.

Newman Press, Westminster, Md., 1957, pp. xvi plus 294, $5.00.

WHILE the reality of occult phenomena (telepathy, psychometry, telekinesis and so on) seems to be beyond doubt, its explanation still remains a mystery. So far no one theory can account for them. In these circumstances Wiesinger believes it legitimate to present a new one which he calls "the theory of spirit-soul." In the past, some scholars (Flammarion, Crookes, Moser) have repeatedly referred to "psychic power," but none of them has so far been able to explain it more precisely. The reason for this—notes Wiesinger—is that there is only one person qualified to do so, and that is the theologian, for the theologian knows the powers of the soul from other sources and is thus able to make the necessary inferences and deductions." (p. x)

Indeed, theology teaches him that in Paradise man possessed certain "spiritual powers" (p. xi), which were "faculties of a pure spirit" (p. 93), "angelic faculties" (p. 94). These faculties were not due to him; they were "preternatural gifts" (p. 3, 93, 100). As such, they were lost by "original sin" (p. 93); "nevertheless certain roots of the paradisal gifts still remain" (p. 95); they "lie buried in the subconscious" (p. 58, 100, 119).

"The vestigial remnants" of these powers "tend to revive when life of the body and the senses is slowed down" (p. 99). It occurs in various (natural, artificial, pathological) forms of "sleep" (p. 99). Mediums have "the art of drawing knowledge out of the subconscious of the persons concerned, even when the latter are not themselves conscious of possessing that knowledge at all" (p. 133). It is in this way that telepathy is explained. In "psychometry" (hylomancy) mediums "obtain extraordinary knowledge" about the owner of a "lifeless object" (by touching that object) "from the subconscious of those present, even from that of absent persons" (p. 232). Indeed, "the knowledge possessed by the medium never went any further than that possessed by those present . . ." (p.231)

An Explanation

As to how the medium can produce material manifestations in distance, Wiesinger replies: "Man can act on his surroundings in two ways, first, indirectly by means of his muscles, and secondly, immediately through his *spirit-soul*. When acting in this last way he can produce sounds, movements and materialisations." (p. 170)

What are we to say of Wiesinger's theory? One grants that it is certainly a new and original effort to make us understand how parapsychic phenomena come into existence. From this point of view it certainly merits consideration; the more so in that it is extremely

Jet Black Tropical Suits of DuPont's Wonder Fiber 55% Dacron and 45% Acetate. The Lowest Price Quality Suit in the Nation.

LIGHT WEIGHT

Suitable for Year Around Wear

Made only in the model sketched. Pants are pleated, have zipper closure and cuffs. If you can wear ready made clothes these suits will fit you perfectly.

All sizes from 36 to 50 regulars, shorts, longs and extra longs; also portleys, in stock for spot delivery.

Will ship on open account, subject to your full satisfaction.

Measurements required: Chest— Waist— Trouser Inseam. Specify Height and Weight.

Coat and Pants
$32.50
Extra Pants $10.00

New Deluxe Clerical Slacks

The Lightest Weight Black Pants Ever Made Washable — Color Fast — Pre-Shrunk — Economical — Designed Expressly for Catholic Priests

PRICED AT $6.95 Plus Shipping Cost

Made of nylon rayon cord material. Slacks cut very full, have expandable elastic waistband, half belts, pleated, and have zipper closure.

Now in stock, sizes 48 to 54 ..... **$9.50**

Measurements required: Waist — Seat — Outside Seam from Top of Waistband to Bottom of Cuff.

Our show room open to you from 10 A.M. to 4 P.M.

JOHN C. FRIEWER

Ninth Floor 411 So. Wells St., Chicago
TEL. HARRISON 7-1203

MENTION THIS AD WITH ORDER

"SACRA-KIT"

Reg. Trade Mark

Portable Sick Call Set

- For DIGNITY AND CONVENIENCE in administering at the bedside.
- Designed by a priest for priests' use in HOSPITALS AND HOMES.
- Ideal for administering LAST RITES and for COMMUNION CALLS.
- Well-constructed case finished in leather fabric. Ventilated, lined in velvet. Size: 11¼ X 10½ X 4.
- EASY ACCESS to sick call needs in sliding tray.
- Case equipped with removable crucifix, candle holders, candles, linen cloth, holy water bottle, and **special ablution cup.** Space is provided for **your own** Stole and Ritual.
- Priced at $29.75, postpaid in U.S.A. when payment is sent with order.
- MONEY-BACK GUARANTEE that you'll like it.

Write to:

L. A. CALHOUN CO.

4020 Elliot Ave.,
Minneapolis 7, Minn.

Or order through your local church goods dealer

simple and applicable equally to all such phenomena.

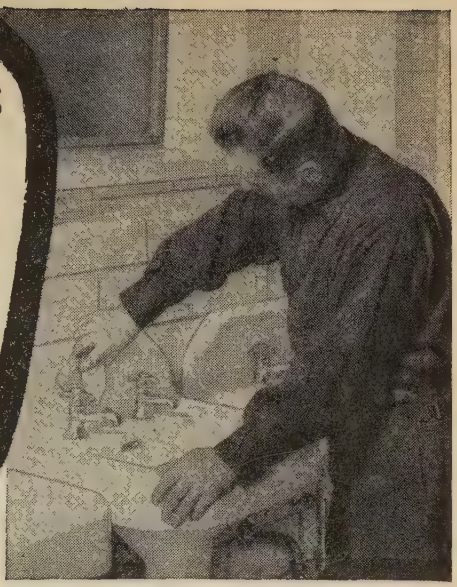
But what is its foundation? This is the source of our principal objection. Wiesinger admits that after original sin, remnants of the preternatural gifts which Adam enjoyed in Paradise remain in us. Unfortunately this is an assertion which cannot be proved. According to the common opinion of theologians (which he does not dispute, p. 93) all preternatural gifts have been completely lost and hence Wiesinger's supposition is purely gratuitous.

The author argues further that after a man's death the human soul exercises its activities exactly as pure spirits do. But the human soul is already a spirit and for this reason, so he contends, it may behave as a pure spirit even in this life provided its ties with the body be more or less loosened, as in sleep. This is an argument "ex analogia" which is likewise of extremely doubtful value.

The human soul separated from its body cannot exercise any of its faculties without special help received from God. In such a situation this help (through the "speccies infusae") is naturally due to it. But as long as the soul is united with its body it is fully able to acquire knowledge and exercise its activities through its own natural powers. The objection arises: Why should it be granted added and unnecessary help?

Because the knowledge of parapsychological phenomena is absolutely necessary for its life on earth? Who will ever be able to prove this? Wiesinger certainly does not.—Paul Siwek, S.J., Fordham University.

Are Washrooms in your building CLEAN and INVITING?

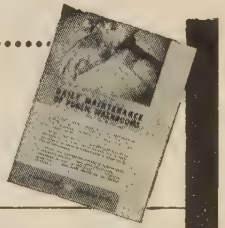


Here's Help!

A MANUAL OF USEFUL HINTS FOR MAINTENANCE MEN

Gives simple methods of keeping washrooms cleaner and more inviting. Fully illustrated . . . easy to follow. Outlines daily jobs, materials and equipment needed . . . also details weekly cleaning schedules. Tells how to clean porcelain, tile, concrete, marble safely. Organizes work so less time is needed. Send for your copy today.

Free! *This new manual to help you keep washrooms clean with less effort.*



HUNTINGTON LABORATORIES

Huntington, Indiana

☐ *Send us our free copy of your new Washroom Maintenance Manual without obligation.*

NAME TITLE

COMPANY ADDRESS

CITY STATE

The Gospel To Every Creature

by Rt. Rev. Leon-Josceph Suenens

The Newman Press, Westminster, Md., 1957, $3.00

THIS little book of 164 pages surely makes the thoughtful reader uneasy. It presents a big world to be evangelized: our earth, peopled by 2,440 million human beings, of whom only 427 million are Catholics, about 20 per cent. The non-Catholics, accordingly, number nearly 2,000 million. These figures, which, it is said, haunted the nights of Pope Pius XI, start the feeling of uneasiness mentioned.

When we find out that 72 per cent of a certain number of Catholics questioned, in order to discover the degree of their apostolic zeal, admitted that they had never tried to bring a convert into the Church, our uneasiness increases; we wonder why somebody doesn't do something about it; and straightway we are that somebody and are almost unconsciously, i.e., without effort, making an examination of conscience.

While in this unhappy disposition, we are rudely confronted with the zeal of the Communists, and Jehovah's Witnesses, and the Mormons, and the Protestants who have increased in Latin America from 700,000 members in 1925 to 4,500,000 today.

While thus properly depressed,

Choose a greeting from Carmel

Handsome Engraved Christmas Cards

- Designed by the Discalced Carmelite Nuns for Priests.
- Raised gold and colors on the finest stock.
- The exquisite engraving makes them so different.
- These cards must be seen to be appreciated.

Prices for Cards—10c "TO" 35c

Your name imprinted if desired.

Nov. 1st latest date for overprinting orders.

SPECIAL DISCOUNT TO PRIESTS

Free gift enclosure of Mass Remembrance Message with each card purchased by Priests. WRITE for free illustrated booklet, or send $2.00 for the boxed nine card sampler ($2.15 value).

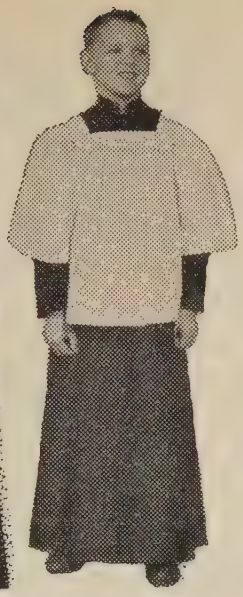
CARMELITE MONASTERY 1740 Newburg Rd., Louisville 5, Ky.

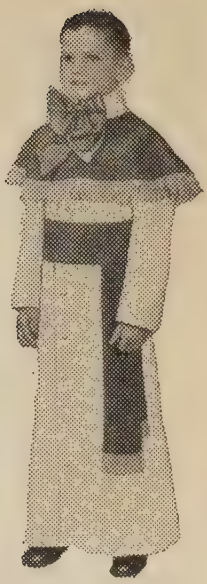
it's time to check your needs for...

Toomey

ALTAR BOY FURNISHINGS

BEST QUALITY at a FAIR PRICE





MATERIALS

Cassocks are made of fine poplin with silk-like finish. Surplice material is Fruit-of-the-Loom muslin.

CUT AND MAKE

All garments are cut on full and tested patterns — sewn with close stitch of best thread — all seams are finished — hems are generous in depth.

FASTENERS

Heavy-duty buttonhead snaps are a feature of these cassocks. They are quicker, and longer lasting than other closures. Buttons, if desired.

COLORS

Cassocks are available in all popular colors—black, red, white, cream, green and purple.

BUY THEM FROM YOUR Toomey DEALER (Religious Supply Houses) THROUGHOUT UNITED STATES OR CANADA

Fastener Detail

Close-up of the heavy-duty buttonhead snap. Its durability makes it the most popular fastener.

Collar Detail

Properly tapered from back to front and firmly stitched for clerical smartness.

R. J. TOOMEY COMPANY

we read that in the eyes of all too many "practicing" Catholics, a Christian life is reduced to Sunday Mass, Easter Communion, abstinence on Friday, and observing some commandments, particularly the sixth.

And while still a bit unsteady from the realization that this is indeed so, we get a staggering blow from St. John Chrysostom: "I cannot believe in the salvation of one who does not work for the salvation of his neighbor."

And worse and worse. While considering this sin of omission on the part of Catholics, we hear the Bishop telling us: "The consequence of this sin of omission is that, setting aside some missionary lands and the progress due to a favorable birth-rate, the Church is everywhere on the defensive, or falling back." Before we can quite get over that, we are bluntly informed that Berdyaeff has said "that Communism is the result of neglect on the part of Christ's disciples, the sign of a Christian duty disregarded."

What a book! So then we are told that one of the functions of the priest is also to develop the apostolic sense of the Christian people and lead them to battle for God. "A battle cannot be fought by officers fighting alone or by soldiers without a leader." So the priest may say to everyone what the Apostolic Delegate said to a gathering of Catholics in England: "God has no other voice, no other hands, no other feet than yours with which to carry the Gospel over the world."

Nor does this book leave one wondering "So what?" It also gives a plan of battle, indicating the positions for the different forces: priests, religious, laity; the weapons: prayer, study, action; the mode of battle.

"This is a book to be read," says John Baptist Montini, Archbishop of Milan, as he concludes his preface.

It surely is; and it is *geared* indeed to inspire Christians "to become what they are."—Winfrid Herbst, S.D.S., Jordan Seminary, Menominee, Mich.

Atomic Apostle,
Edward Wojniak, S.V.D.

1957, Techny, Illinois, pp. 279, $3.50

IN reading Fr. Wojniak's book, one discovers more than the simple ease of the author's verbal expression. One discovers the character of the late Prefect Apostolic of Sinsiang, Msgr. Thomas M. Megan, S.V.D., truly one of the outstanding missioners of this atomic age. Fr. Wojniak had the privilege of serving under this dynamic figure and hence is able to present the real man to the world.

Fr. Megan is portrayed as a red-blooded man of God, and yet one who was very close to God and humanity, mainly because he excelled in the virtues of justice and charity, those little virtues so seldom found in would-be saints. As a boy he was known as somewhat of a "tough," and in his early schooling he was never the consolation of his hard-worked teach-

Knights of the Altar

HOPALONG CASSIDY, JR.

The last 5 years 2,010 parishes have started units of the Knights; 118,197 servers have enrolled. Father Mullen of Brooklyn says, "Since joining we've had no trouble with absenteeism or tardiness." Msgr. Stauter of Pueblo writes, "In one diocese where the Knights are organized in 57 of 125 parishes, all 8 newly ordained priests attribute their vocation to the enrichment the Knights afforded them."

Every month THE CATHOLIC BOY devotes 8 pages to the special interests of altar boys, highlights a feature by Father Leo Trese of Detroit, and prints news and pictures of K. of A. activities.

Start the Knights in your parish. Buy the BOY in bundle lots (5 or more copies — 15¢ per boy per month). For information about the Knights and the BOY, write:

The K. of A., c/o THE CATHOLIC BOY, Notre Dame, Indiana

ers. Yet he turned out to a man beloved of God, and one devoted to the interests of solid education. As a seminarian he was neither a repressed floater nor an inhibited ascetic. Still he learned the meaning of real penance and as Prefect in Honan, China, was an example to all those under him. Here we have the tracings of another Paul of Tarsus, a man who was not afraid to be his own colorful self, and did not make the tragic mistake of confounding spirituality with spirituosity.

Tom Megan was rough hewn, Fr. Wojniak tells us, but solidly intelligent. His idea was to adopt not only the practical approach to mission work, but the cultural as well. He was among the very first to insist that Chinese art be used in the construction of churches. A master linguist, he was highly respected by the higher classes, and thus could better approach them with the Gospel message. He insisted that his students, catechists, and nuns attend the Catholic University of Peking, in order that their work might be that much more fruitful. Yet this same man could be found under a truck, clad in greasy overalls, wrench in hand, making necessary repairs.

In reading this informative and well written biography of a great missioner, we are given an example of courage, holy forthrightness, and charity. He dared to be himself. And like St. Paul, he could resist Peter to the face. He was often exhorted to tone down his letters to his superiors. But he

HELICON

sacred music

Affiliated with L. Schwann, Dusseldorf

MOTETS OF THE OLD MASTERS, SATB, COLL. OF 38 EDITED BY HAFNER REPRESENTING: CROCE ANERIO, VITTORIA, ASOLA, DES PRES ETC. FOR EVERY LITURGICAL OCCASION.

MISSA COLONIENSIS BY H. SCHROEDER—A NEW FESTIVE MASS.

KYRIALE, OCTAVO CROWN, GILT TOOLING, STURDY BINDING $1.75.

CATALOG ON REQUEST

HELICON PRESS, INC. 819 NOTTINGHAM RD. BALTIMORE, 29, MD.

MOORE Confirmation Robes | *and Accessories*

Confirmation Day becomes outstanding for young children dressed in these lovely scarlet and white Confirmation Robes. The ceremony takes on added significance; distracting style differences are gone and the children appear in equal becomingness. Expense is no burden because Moore Confirmation Robes are rented inexpensively for the days needed. The lovely Robes fit perfectly, arrive in plenty of time individually packaged for easy handling, and transportation charges are prepaid. Now in nationwide use by Catholic parishes of all sizes. Write today for complete information and illustrated brochure. Or request sample outfits; no obligation.

Ask for Catalog CC-12

E. R. MOORE CO.

932 Dakin Street, Chicago 13, Ill.
268 Norman Ave., Brooklyn 22, N.Y.
1641 N. Allesandro St., Los Angeles 26

also makers of caps and gowns • girls' gym suits

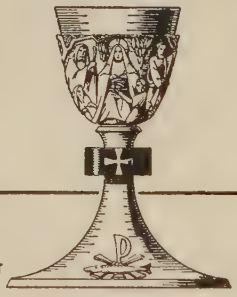
wanted no part of timid diplomacy. His boldness was the result of his sense of justice and faith, the boldness of the very saints. Here was no anemic spiritual, afraid to call his soul his own. Here was a great man of God, an atomic apostle of whom the Society of the Divine Word can be justly proud. — Fidelis Smith, O.F.M., Chicago.

Jus Pontificalium

Introductio in Caeremoniale Episcoporum, by Joachim Nabuco.

Desclee and Company, Tournai, 1956, pp. 404, $4.00.

THIS is an excellent book though its appeal is somewhat limited. Those chosen few who are concerned with, or have a taste for, episcopal ceremonies will find this most recent work of the well-known Consultor of the Sacred Congregation of Rites indispensable. Moreover, since episcopal ceremonies, like greatness, can sometimes be thrust upon one without warning, other priests could well prepare for that possibility by reading the *Jus Pontificalium*. In this scholarly yet absorbing book they will find many passages and footnotes that will keep their reading from being dull. In one footnote, for example, having observed that Pius IX never used the precious mitre except to open the Vatican Council, the author wryly adds (p. 173), "forsitan quia propter altitudinem et pondus timebat ne e capite



STERLING SILVER

CHALICES

Beautiful artistry and skilled workmanship give distinction to each Chalice in Shreve's extensive selection. Prices (including paten and case) range from $125.

Write for our Catalog

SHREVE'S

SAN FRANCISCO 8 CALIFORNIA

Established 1852

LITURGICAL STUDIES

THE BIBLE AND THE LITURGY, by Jean Danielou, S. J.

A book of fundamental importance for priest and layman alike, laying open the way to an understanding of the basic idiom of the liturgy—the language of biblical types and figures as interpreted by Holy Scripture and by the Fathers.

". . . The priest looking for a deeper understanding of the paschal mystery in the sacramental worship of the Church, particularly baptism, confirmation, and the Eucharistic sacrifice, will be happy to have found *The Bible and the Liturgy*. Here also he will find inspiration for Lenten sermons on such topics as the spiritual combat against Satan's power, adherence to Christ, renewal of baptismal faith, filial trust in God; moreover, Danielou provides background material for preparatory sermons on the Easter vigil, the sacramental memorial and prophecy of the world to come, and for festal sermons during the whole paschal cycle. Any Christian willing to read contemplatively *The Bible and the Liturgy* will find deeper insight into the Holy Scriptures, a greater awareness of the reality of the corporate worship of the mystical Christ, and an enrichment of his personal prayer to the Father of us all."—*The Voice of St. Mary's Seminary.* **$5.25**

LITURGICAL PIETY, by Louis Bouyer (of the Oratory)

Already hailed a work of permanent importance . . . acclaimed an indispensable book for the clergy and educated laity. Father Bouyer makes very clear what the worship of the Church essentially is by showing how the nature of it has been obscured by certain movements in the past. In the course of his discussion Father Bouyer lays down the profound and basic principles which govern the liturgy as an organic action — as the God-given form of truly living and life-giving worship. **$4.75**

CHURCH BUILDING AND FURNISHING, by Rev. J. B. O'Connell

An indispensable tool for pastor and architect—the only one-volume book that brings together all the official regulations governing the building and furnishing of Catholic Churches. This compact reference work contains, in an orderly and readily accessible form, the canons, many beautiful illustrations will prove of great value by demonstrating rubrics and prescriptions concerning church architecture. The book's to build in accordance with the mind of the Church. **$5.50**
how wide is the range of technical solutions open to those who wish

At your bookdealer

University Of Notre Dame Press Notre Dame, Ind.

Allied builds into these beautiful and extra-useful bags everything to meet the demands of the active life and work of the priest. And they provide you with the most in beauty, dignity, and economy.

You buy direct and save

LIFETIME CONSTRUCTION

UTILITY BAGS

Sturdy and lightweight. Of top grain cowhide. Fully lined. Made to carry the clergyman's every travel accessory. 2 inside pockets for storage. Compact. 2 double-duty leather handles. Zipper. Strong lock and key.

Style	Size	Price
1235	11½ x 8¾ x 5	$ 9.00
225	15 x 11 x 7	11.00
1860	17 x 9½ x 12	13.50
2060	20 x 11½ x 12½	19.00

MAN-SIZED WARDROBE **GLADSTONES**

In genuine Cowhide

Very popular bags because they're very roomy and yet compact. Sturdily constructed on metal frame for durability. Large accessory pocket on one side of center divider; a separate compartment on the other side. Deep interior holds extra large wardrobe.

Style	Size	Color	Price
No. 214	24"	Black	$16.50
No. 216	26"	Black	$18.00

Write for free catalog of clergymen's travel bags and brief bags.

Mail orders shipped the same day received. Add 50¢ shipping and handling charge. Send check or money order. Money back guarantee.

ALLIED BRIEF CASE CO.

186 Fifth Ave., Dept. P-7, N. Y. 10, N. Y.

suo caderet, potius quam amore paupertatis."

Of all the liturgical books the *Caeremoniale Episcoporum* is most in need of an introduction. Its text is not perfect, its punctuation is not faultless, some of it is obsolete, and it presupposes an understanding of papal ceremonies. Msgr. Nabuco gives a very brief history of how this came to be, lists the various editions of the Caeremoniale, criticizes the various guides to it, and then sets out to explain the ceremonial legislation of pontifical functions. The *Jus Pontificalium* is not a practical commentary of the Caeremoniale, but is rather a juridical introduction to it, squaring it with the present legislation, and answering the thousand dubia that can arise from a mere reading of the text itself.

Anyone who has sought a quick answer to the manifold questions that can arise will be particularly grateful to the author. He has many trenchant and helpful observations to make as well. Commenting on the opinion that a non-residential bishop should hold the crook of the crosier turned from the people to indicate that he does not have jurisdiction, the author says immediately (p. 207), "sufficiunt leges exsistentes nec necesse est alias invenire."

The juridical approach is evident from the make-up of the book, which is divided into three parts: De personis, De rebus, and De functionibus pontificalibus. One could perhaps wish that the subdivisions of these parts were arranged differently, but thanks to the excellent and abundant indices the interior arrangement

M
W
O

CATHOLIC
FUND RAISING
CAMPAIGNS

MAHONEY, WIELERT & O'BRIEN

280 MADISON AVENUE, NEW YORK 16, N. Y.
MUrray Hill 9-7891-2

matters little. The forty pages of indices will quickly and surely give the reader any topic that he seeks. Readers who are familiar with the author's earlier work on the Pontifical will find here the same clarity of presentation in text and typography, the same splendid documentation, and the same elegant but easy Latin.

The *Jus Pontificalium* is an important work, and a painstakingly compiled one. Some few assertions of the author may be questioned, such as (p. 5) his inexact statement concerning the use of the stole by the Roman Pontiff. However this is not surprising in so tangled a field. In his preface Msgr. Nabuco mentions that many bishops wish that episcopal ceremonies would be simplified. Many others earnestly share this same wish. Perhaps the Caeremoniale will be revised soon. Until it is the *Jus Pontificalium* will render great service to all who are in any way concerned with episcopal ceremonies. Well-bound for long service, its price is quite reasonable.—Denis Foudy, S.S., St. Edward's Seminary, Kenmore, Washington.

St. John's Prologue

By M. E. Boismard, O.P. Translated by Carisbrooks Dominicans

Newman Press, Westminster, Md., 1957, pp. 152. $3.25.

THE importance of this relatively small book should not be judged so much by dimensions

A Life Income Investment

Invest through our

MISSION CONTRACT

A good way of aiding charity and receiving a reasonable

INTEREST FOR LIFE

for details, write to

REV. FATHER RALPH, Nat'l Dir.

S.V.D. CATHOLIC UNIVERSITIES

316 N. Michigan Ave. Chicago 1, Ill.

Z IS FOR ZEAL, FATHER

parishioners show when we put these parish-supporting magazines in your rack each month at NO RISK* to you

crisp, quick-reading, plain-spoken, pocket-size

Information

puts the pulpit in their pocket, ups parish loyalty and support . . . no wonder it's the fast-growing parish magazine in the country. Pastors depend on it. You will too.

PAULIST FATHERS, publishers of The Catholic World Information Magazine, Paulist Press Pamphlets, Techniques for Convert-makers.

fresh view of THE CATHOLIC

WORLD

pungent, provocative reading for your people . . . captures their attention, holds their interest, triggers real Catholic thinking, challenges (and helps) them to the high adventure of real Catholic living.

*NO RISK: pay only for the copies you sell. No need to return unsold copies — just deduct them from your bill! Raise, cut, or cancel your order at any time. Fair enough?

PAULIST PRESS

180 Varick St., New York 14, N. Y.

Yes, Fathers, send ..... copies of INFORMATION and ..... copies of THE CATHOLIC WORLD each month at your special parish discounts.

Rev. .....

Address: .....

City: ..... Zone:..... State:.....

as by the significance of the passage of which it treats, and by the thoroughness of this treatment. To know and appreciate the Gospel of St. John one must understand this majestic prologue; and this requires something more than a casual reading. These eighteen verses are fraught with some perplexing questions, many of which are still a matter of debate, and all of which call for a study such as Boismard offers here. The book is divided into two parts: the first is a detailed verse by verse exegesis; the second is entitled a "Theological Commentary." Priests especially should profit from this book in two directions. First, it will illumine for them the rest of the Gospel. And then it will give new meaning to the Gospel that is now read at the conclusion of practically every Mass.

Though he does not concern himself with the relationship of John to the ideas revealed in the Qumran documents, Boismard provides much material for the discussion of this relationship by showing John's dependency on the Old Testament. But he also does something more positive in clarifying the exalted heights to which the Eagle among the Evangelists directed his flight.

The book illustrates something else. Though exact in its application of the canons of interpretation, it is intended for "all those, priests or laymen, who have the desire (and time) to study their Bible more deeply so as to understand it better." It is one of a series of studies for this type of reader known as *Les Editions du*

IMPERISHABLE HAND-TOOLED BRONZE MEMORIALS

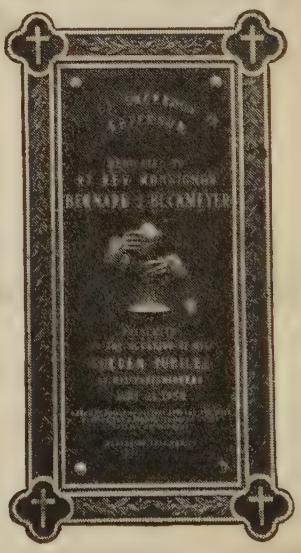
Cast bronze plaques and plates by NEWMAN are designed with the artistry and dignity vitally important in Church tablets. Fr. Oswald Gasper, O.F.M., of Quincy, Illinois writes: "I am greatly pleased with the beauty and expert craftsmanship."

PLEASE WRITE

for our 18-page Tablet Catalog, illustrated in colors and featuring products obtainable at lowest prices consistent with workmanship equal to the finest.

LIST 200 NAMES OR MORE

of donors for posterity, you will be interested in the NEWMAN MEMORY BOOK . . . an all-bronze memorial at an attractive figure.



NEWMAN BROTHERS, INC. EST. 1882

680 N. 4th Cincinnati 3, O.

Cerf. This volume, as the rest of the series, tries to avoid technicalities as much as possible. And yet it is to us nothing less than amazing that such literature can be placed confidently on the open market. It will be interesting to see what acceptance this English version of an excellent biblical treatise meets with here in the States. — W.L.N.

Correspondence

(Continued from page 667)

tripled in the past year and we have to stretch our pennies. Then, too, our seminarians are from very poor families, unable to pay anything. Thus we must support them entirely.

I am writing this letter as an appeal to my priest-friends in the States and those who would care to aid a poor Franciscan missionary. We can't care for all of these souls without more priests — and native priests at that.

Kindly send all donations — and Masses, if you would care to aid us in this way — to

Frei Martin Marie de Porres, O.F.M., Conv.
St. Anthony-on-Hudson
Rensslaer, N.Y.

Your letters will be forwarded to me. Some of my priest-friends may perhaps know me better by my former name: Matthias Ward.

Sincerely,
Martin Ward, O.F.M.,
Conv.

YOU have heard this frequently of late, but I thought I might mention it from here. It seems

QUALITY

ST. SIXTE CHURCH,
Town of St. Laurent, Montreal.

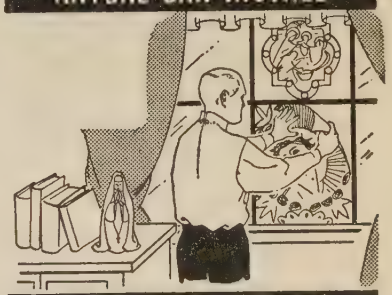
The Casavant family has dedicated itself to organ building since 1837. Its heritage has been devotion to an honored craft, a vast accumulation of know-how, the use of choice materials. Its latest refinements bear a distinctive quality.

Casavant Frères LIMITED

Designers and Builders of Organs and Church Furniture

ST. HYACINTHE, P. Q. CANADA

ANYONE CAN INSTALL



LITHOPHANE

Private quarters, office and sub-units of the chapel are gloriously enhanced by Holy Images when plain-glass windows are inexpensively converted with LITHOPHANE.

No skills nor tools required. Only minutes to apply permanently. Send window diagrams, we supply Free Layouts, Free Samples.

ISINGLASS VALANCE CO.
Dept. PI-10, 5206 Tilden Ave.
Brooklyn 3, N. Y.

that a thing that is going to bother us more and more is the increased number of Protestant missionaries invading our shores. I have been a missionary in Central America for twenty years, but when I came to Minas de Oro ten years ago, there was only one Evangelist woman missionary. Then she brought two more, and now two more American missionary families, making a total of seven Protestant missionaries for Minas de Oro, where with all their efforts they have won over only three families in twenty years! Driven out of the Orient, they are flocking down here, to deliver us from our idolatry and from all other like defects they may find in this strictly Catholic country.

The bother for us is that they are driving ahead with an education program, well financed by their deluded brethren in the States. We three Padres of the Missouri Province, in the meantime, with 25,000 Catholics to minister to, scattered over fifty towns and villages in mountain terrain, have to strive to counteract the rich Protestants and their efforts with meager funds. For instance, we get less than a dollar all told in the Sunday collection in the town of Minas de Oro. Honduras not being considered a mission area, we have to depend upon chance contributions from the States.

Without saying more, I think I have added a bit to what you have been hearing, to the effect that

NOWILTEX COLLARS

NEVER NEED LAUNDERING

Fresh as Linen — Outwears Linen

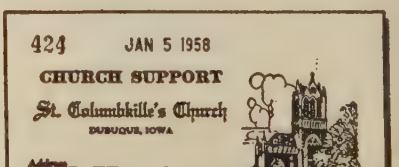
These are the advantages of our waterproof collars. When soiled wipe clean with cold water and soap—then dry. Always fresh and new looking. Approved and recommended by the Religious throughout the world. For greater comfort, economy, convenience, wear "NOWILTEX." Ask your Catholic Goods Dealer or write us for literature.

The Parsons and Parsons Co.
Est. 1879
Dept. B, 413-415 Huron Road
CLEVELAND 15, OHIO

INDIVIDUALIZE your Church offering envelopes

Let us reproduce your Church picture attractively on your offering envelopes. Pride in your parish Church is a great incentive to liberal giving.

WRITE FOR COMPLETE INFORMATION.



Catholic Envelope Service
P. O. Box 125 Chester, West Virginia

Available Now for first time!

Year 'round weight WASH 'N WEAR CLERGY SLACKS

NEW!

Famous "Burlington" GABARDINES

Guaranteed unconditionally washable by manufacturer. Machine or hand wash—drips dry and requires little or no pressing. Spot and stain resistant applesheen black gabardine, expertly tailored with strong, roomy pockets. Zipper front. Waist sizes 29 to 42. Sizes 44 to 50, 10% higher.

$8.40

"Burlington" Wash 'n Wear Dacron Tropical weight SLACKS

Wash by machine or hand—drips dry in less than 1-hour and can be worn with little or no pressing. Cool, long wearing tropical weight in clergy black. Zipper and pleated front. Waist sizes 29 to 42. Sizes 44 to 50, 10% higher.

$7.70

"BURLINGTON"
2 x 1 ply
SLACKS

clergy black with pleated front. Sizes 28 to 42. 44 to 50 with plain front, 10% higher. **$5**

"J. P. STEVENS"
Black Twist
TWILLS

Tough, sturdy washable Chino cloth. Sizes 29 to 42. 44 to 50, 10% higher **$4**

"MARK TWAIN"
Neckband
SHIRTS

Full cut — sanforized French cuff. Sizes 14 to 17. **$3**
4 for $10

All Merchandise Sent on Open Order Plus Parcel Post for Approval

BARRY SOLOMON Contract Dept. **GALE'S** 800 Franlkin St. Louis, Mo.

Wholesale Clothes to the Clergy

Send name for New Clergy Wear Catalog

American missionary priests in Latin America are laboring under an increased financial burden with the augmented threat from the Evangelist intruders.

Sincerely in Christ,
Juan T. Newell, S.J.
Minas de Oro
Dpto. Comayagua
Rep. Honduras, C.A.

COLLECTION ENVELOPES

Exclusively Catholic!

Write today for your free sample packet and price list.

Our Sunday Visitor, Inc.

HUNTINGTON, INDIANA

The Money Behind Graham

I am writing to you even before the June PRIEST reaches us with its third article on Billy Graham. As a case-history it is excellent and no doubt the information will prove useful to many. But to me the beginning of Graham was publisher Hearst's "puff Graham" in 1949 and the end—the "absolute terminus"—was in spending $900,000 on preparing for his recent New York Revival! (Time May 20) Just imagine! $900,000! If the Church could afford to spend such fabulous sums in boosting her projects she could be sure of far more success than Mr. Graham seems to have, having all the more to advertise. If we, here in this little Mission in the "bush" could have a small fraction of that money spent on our works, how happy we would be and what a relief to our Bishop!

There are two of us here running a parish of nearly 100,000 square miles—we get around it on foot and cycle about once a year. The people are eager to learn the Word of God—we had

25

25

25 YEARS

of service to discerning members of the clergy.

Self-Lite Charcoal

ASK YOUR DEALER 25

nearly 300 Baptisms last year. They need catechists, churches, teachers, schools. They need them *now* faster than we can afford to give them. I wonder if the priests "in civies" who attended some of Graham's meetings (thereby helping his publicity numbers) put anything on the plate? Wouldn't they have been better off at home saying a rosary for the success of the work of the missionaries? I have no grudge against anyone, Father; I write this letter knowing that if it appears in your excellent magazine, it will have all the publicity I desire, and in the hope that some souls who read it will "make a decision" to pray for a Campaign that is depending on the pennies of the poor. For those who might like to do more, I append my name and address.

Sincerely in Christ,

Fr. Gerard Scanlan, S.M.A.
Catholic Mission
Kurmin Mazuga
C.C.P. Kaduna Junction
N. Nigeria, B.W.A.

Needs One of Those Chalices

I am a theologian from the Diocese of Accra, Ghana, West Africa, over which H. E. Bishop Bowers presides, here at St. Augustine's Seminary, Bay St. Louis, Mississippi. I was sent here by H. E. Bishop Bowers to complete my theological course

I hope to be ordained priest this

from Oberammergau

Crucifixes—Statues—Stations—Crib Sets masterfully executed

Please write us your wants. We will send photos and original sketches with prices. Your complete satisfaction is our goal. We welcome YOUR correspondence and patronage.

Hans Heinzeller

All Requests and Orders may be directed to Mr. Frank A. Trepani, LITURGICAL IMPORTS, LTD., 45 Broadway, New York 7, N. Y. for assistance in ordering figures, corpus, stations, crib sets, etc.

HANS HEINZELLER,
OBERAMMERGAU
Breitenau 21 — Germany

ADVERTISERS in this issue

ACTA Publications 643
Allied Brief Case Company 726

Bruce Publishing Company, The 651

Calhoun Co., L. A. 716
Carmelite Monastery 718
Casavant Freres Limitee 731
Catholic Boy, The 648-649
Catholic Envelope Service 732
Catholic Mutual Relief Society 668
Char-Lite Mfg. Co. 734
Community Counselling Service Inc. 658-659
Crow Wing Garments 661

Emkay Candles ..... Second Cover

Finn & Associates, Thomas R. 647
Friewer, John C.—Clothier 715

Gale's Men's Shop 733
Gold Company, Hugo A. 642

Heinzeller, Hans—The Woodcarver 735
Helicon Press, Inc. 722
Home Plating Company Inc. 657
Huntington Laboratories Inc. 717

Information Magazine 729
Isinglass Valance Company 731

Kenedy & Sons, P. J. 713
Knights of the Altar 721

Lawson Associates Inc. 653-654-655

Mahoney, Wielert & O'Brien 727
Melrose Press 646
Moore Company, E. R. 723
Muench-Kreuzer Candle Co. Inc. 2d Cover

Newman Brothers Inc. 730
Newman Press, The 660

Our Sunday Visitor Inc. .. 735 & 3rd Cover

Parsons and Parsons Co. 732
Pflaum Publisher Inc., Geo. A. 711
Pierce & Co., M. H. 650
Publishers' Parish Service 662, 663, 664, 665, 666, 667

Sacramentals, Inc. 645
Shreve & Company 724
S. V. D. Catholic Universities 728

Toomey Company, The R. J. 719

United Book Service 641
University of Notre Dame Press 725

Westport Fibercraft Company 652
Wicks Organ Company 703
Will & Baumer Candle Co. Inc. Back Cover

fall, God willing, in Africa. I shall receive the subdiaconate this coming September. Soon after receiving this major order, it can be arranged for me to see that I take the first boat available from New Orleans.

I was just reading through THE PRIEST in "Currente Calamo" that "If anyone knows a missionary who needs a chalice, we will be very happy to send him one."

I hereby wish to ask whether you might by any chance have one and if it could perhaps be donated to me, I would be very grateful and very appreciative.

God love and ever keep you.

Sincerely yours in Christ,
Bernard Ato

Reverend dear Father,

Allow me to support Mr. Bernard Ato's petition. Being a native of Ghana, the child of poor parents, a cleric incardinated in the Diocese of Accra, he is entirely dependent on the help he gets from his Bishop and the charity of benefactors.

Sincerely in Christ,
John Kemper, S.V.D.
Prefect of Seminarians

Wants A Bell

WITH many sacrifices we have succeeded, thank God, in putting up a new church for our Mexican people here. We still lack many necessary things for the church. We need, for instance, a medium-size bell. Would you kindly help us find one? There is probably one of your subscribers who has a disused bell.

Sincerely,
J. Whelan, O.M.I.
St. Margaret Mary Church
Brawley, California

An exceptional offer . . .

sermon material for all occasions

For many years Our Sunday Visitor published talks given by leading members of the clergy each week on the Catholic Hour and the Hour of Faith. We believed that the high calibre of speakers and subjects should be preserved in written form.

The speakers include such men as Most Reverend Fulton Sheen, Rev. Francis S. Connell, Rev. Joseph Manton, Rev. James Keller, Reverend Urban Nagle and Rev. Richard Ginder. There are more than 200 booklets; individually each booklet was priced from 20c to $1.00. In all, the list price for this unusual set purchased individually would be $57.00.

However, we must reduce our stock. And we feel that this collection will benefit you. For these reasons we are offering to readers of The Priest the full series of booklets for only $17.50.

These booklets are in excellent condition and have durable, attractive covers. They have been checked recently to verify the current value of the subject matter.

These booklets will find many uses in your library either as sermon material or for reference. The subjects are varied and the speakers who discussed these subjects are well informed.

To have this large collection of booklets delivered to you for only $17.50, use the coupon below.

OUR SUNDAY VISITOR INC., Huntington, Indiana

Here is my order for the special package of sermon material booklets.

☐ Enclosed find my remittance of $17.50.

☐ Bill me later.

REV. .....

LOCATION .....

ADDRESS .....

CITY ..... STATE .....

NOW a Complete Line of 8-DAY SANCTUARY LIGHTS by WILL & BAUMER

Every light in Will & Baumer's wide selection of mixes is made to conform to Canonical prescription for varying diocesan conditions and is suited in every way to the purposes for which they are made.

The complete line of Will & Baumer 8-Day Sanctuary Lights provides these important advantages:

- **8 full days' burning time.**
- **Dependability; clear, steady flame.**
- **Optimum flame for high visibility.**
- **Wide choice of mixes.**
- **Easy to change.**
- **Fits standard sanctuary lamps.**
- **Quick, easy lighting.**
- **Keep fresh in storage.**
- **Designed especially for sanctuary use.**
- **Fit liturgical prescription and suited to the high purpose of its use.**
- **Tailored to the economic realities of your parish.**

STANDARD PACKING

All Will & Baumer Sanctolites, packed in attractive glass bottle style containers are capped with a metallic foil seal to distinguish them from Votive Lights and to provide protection against dust and other contamination.

WILL & BAUMER
Sanctuary Light Oil

A guaranteed 100% pure vegetable oil in light-proof bottles containing 8 days' supply.

For your selection:

Lux Domini	— Made of pure virgin olive oil and 100% pure beeswax.
Missa	— Made of 66⅔% pure beeswax and 33⅓% other waxes.
Altar	— Made of 51% pure beeswax and the balance of other waxes.
Paraffin	— Blended entirely of selected, refined paraffin waxes.

We invite you to choose your Sanctuary Lights from the Will & Baumer complete Sanctuary Light Line.

WILL & BAUMER CANDLE CO., Inc.

Established 1855
The Pioneer Church Candle Manufacturers of America
In Our Second Century of Fine Candlemaking

SYRACUSE LOS ANGELES BOSTON NEW YORK CHICAGO MONTREAL